Islamic Culture Series

Volume III

ALI'S ATTRACTION AND REPULSION

by

Murtaza Motahari (Iran)

Translation by

Ayyoob Bukhari (Pak)

Introduction by

[illegible]

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IN MEMORY OF MARTYR MUTAHHARI

WHAT I HAVE TO SAY

During one cold night of January, 1982, sitting on a carpeted floor of a cosy room of Iranian Cultural Counsellate at Rawalpindi, I readily said "Yes" to Mr. Qasim Safi's suggestion that I should attempt a translation of (جاذبہ و دافعۂ علی علیہ السّلام by Martyre Ayatullah Motahhari. But soon after taking the task in hand, I realized that it was extremely an onerous job. I read the Persian text to my ailing father, who inspite of intensity of his illness, would find solace in Ali's beau-ideal personality being described in modern diction. He encouraged me not to give in.

I feel that Mr. Safi, the Cultural Representative of Islamic Republic of Iran in Pakistan, made too generous a proposal and I made too hasty an acceptance.

Midway, I read Russell and, once more Freud, as it was suggested to be relevant. I realised that " (جاذبہ و دافعۂ علی علیہ السّلام" is not an ordinary work of theology but an impercetible and effective retort to the 'sinisterism' of Freud and to the mischievous institution of 'companionate marriage' contemplated by Justice Lindsey and upheld by Russell, and also to the Eugenics of Russell and his western colleague's no doubt, it is an insight of " آیت اللہ مطہری ", one of Ali's devoted and cherished followers, into one aspect of Maula Ali's magnanimous personality.

For reasons above, I dedicate this translation to my father Syed Ghulam Farid Shah, a freedom-fighter, an acknowledged Scholar of Arabic, English, Persian and Pushto besides Theology. I wish the readers prosperity and request them for remembering him in their prayers.

I am extremly indebted (not a conventional expression) to my dear brother Qasim Safi for having afforded me an opportunity of gleaning from the Heavenly Gardens of Ali's sublimity.

How could I accomplish this task without the help I received from Ch. Ghulam Muhammad Nazr Sabri, M. A., Librarian, Government Degree College, Attock? No it was not possible.

My wife also deserves my thanks as she provided me maximum relief from my extra-professional engagements during this exercise.

S. M. Ayyoob Bukhari,
Attock, PAKISTAN

In the name of Allah, the Merciful, the Beneficient

INTRODUCTION

If God is introduced to thy soul constantly gaze at Ali.

By God I knew Him only through Ali.

It is difficult to talk of Ali-bin-Abi Talib, the legendary hero of Islamic and human history and the ideal personified, in fact he is manifestation of the Truth. The magnanimous and multidimensional personality of Ali is too immense to be comprehensively assimilated by one individual. Ali as an individual is no more but as a school he perpetuates. The school of Ali is the school of wisdom and thought and also the school of movement and revolution. It is the school of charm and beauty, and of inspiration and activation. His personality which is the fountain head of his school has two faculties and its impact on men is either attractive or repulsive, hence he attracts some of them to, and repels others from himself. The basic thought of this book is an analytical description of this phenomenon, and of the rule which enjoins to discern the fact from fallacy.

It quotes Ali saying that Ali has held the Truth itself to be the criterion of truth and not the individuals, the personalities, the authorities or the gray-hair. We should be aware of the fact and the fallacy and not of the persons and personalities. And this is the spirit of the Shi-ite faith, an enliving idealogy adherence to which lends life. Humanity must seek solace from it as human perfection and perpetual bliss lies in it. Solemnity, sincerity, justice and wisdom adhere to and co-exist with it. The undersigned in this view of the matter and for his anxious commitment with these views, for popularising the basic ideas of the Islamic Culture, for maintaining profound Solidarity between two contiguous and co-believer countries Iran and Pakistan and for the benefit of all concerned decided to get this analytical and peculiar thesis translated into English.

The translation has been carried out by my friend Ayyoob Bukhari, a scholarly personality and well known Advocate of the Supereme Court of Pakistan. He accomplished the task from no motive other than his own anxiety sincerity and a sense of cultural attachment with the thesis.

The translation itself is the evidence of its grace, correctness and the pains taken by Ayyoob Bukhari.

This book is the collection of four lectures delivered in Hussainia Irshad during the four days of 18th to 21st Ramzan 1364. Hussania Irshad is one of the main Islamic centres in Tehran. In the days prior to accomplishment of revolution it used to be the meeting centre of the intelligentsia and the revolutionary minds. They would assemble there to listen to the great philosophers like Dr. Ali Shariati, and others including the author of this book. I have had the privilege of being among most of such gatherings and of having benefited from those discourses. The combatant revolutionary youth of Iran by attending such assemblies learnt to rely on the dauntless Oracle of Ali, his encouraging behests and revolutionary phraseology in Nehjul Balagha whence they were inspired and activated to over throw the cursed Pehlvi Regime. They frustrated the lethargic and ill-based logic of the tyrannical supporters of the regime of evil with the powerful logic of Ali.

The main theme of the book, that is, attraction and repulsion of Ali and other subjects like Ali's concept of a Government, the uprising and insurgency of the Kharijites, and the necessity of combat against hypocrisy have been dealt with in a very scholarly, philosophic, authentic and sagacious manner. From the view point of arrangement, editing, chapterisation, the manner in which the themes have been explored and dealt with and the selection of topics, it gives a happy look and lends novelty to the subject.

Its author is the late Mortaza Mutah-hari who devoted his life to the sacred cause of Islam. He was with little match a high ranking Islamist well-versed in various branches of Islamic knowledge and the Holy Quran. He was a philosopher and a writer, aware of Schools of East and West and a research scholar of fortitude. He was an active and pious personality. With this all he was a logician. He has left behind immense and analytical writings. His works as a whole pursue the course advocated by his school. He was a contemporary pious and combatant thinker. His pen, his pace and his eloquence remained always busy in promoting the cause of revolution and in participating in the team work of compatriots. On 12 Behman Mah 1298 H.S. i.e. in Jamadi-ul-Awal of 1338 H.Q he was born in a noble radical fundamentalist family of a village called Fareeman near the Holy city of Mash-had. He received primary instructions from his father and before attaining majority he joined Hoza-i-Ilmiya-i-Mash-had which was at that time richly staffed with teachers of renown. After some time he joined Hoza-i-Ilmya-i-Qum. for studying litrature, logic at medium and higher level jurisprudence and fundamentals, thereafter he started basic and research studies from 1322. 1323).

Mutah-hari grasped the lessons of his teachers like Ay-Haj Mirza Ali Aqa-i-Sheerazi Asfahani. Ay-Syed Muhammad Taqi Khawn Sari, Ay-Syed Ahmad Khawnsari, Ay-Syed Muhammad Hojjat Koh Kamri, Ay-Syed Muhammad Damad Ay-Syed Muhammad Raza Gul-pai-Gani and Ay-Haj Syed Sadr-ud-Din Sadr. He has very often and respectfully remembered his great teachers like Ay-Haairi, Ayat Ulalh Uzma Broojardi Ay-Haaj Syed Muhammad Hussain Taba-Tabaai Tabraizi and Ayat Ullah Uzma Imam Khomeini. It is his peculiar charm that he always mentioned the names of his teachers with respect and gratitude.

After the completion of his research and education he left for Tehran to join the University as a Lecturer. There he developed contacts with Islamic organisations of enlightened combatants. He through lectures and debates with the staff and the students of the University and through literature and platform started political and social activities. His political struggle, shoulder to shoulder with his like-minded fundamentalists, formally started after Imam Khomeini's revolt and the historic tragedy of 15 Khordad 1342 H.S. and after the materialisation of the revolution in the year 1357 he joined the Revolutionary Council as its permanent member.

He was martyred on 24 Jamadi-us-Sani 1399 H.Q equal to 11-Ardi Bahisht 1358 in a terrorist attack. All the world over the Revolutionary and the Liberation organisations and personalities and his own people were deeply afflicted by his martyre-dom.

Ustad Mutah-hari has left many published and un-published and even some un-edited works. His un-edited diary dates back to when he was 14 years old. It starts with his notes recording the preliminaries of Jurisprudence Arabic etc. and ends in his mature and sagacious notes pertaining to the last years of his graceful life. In short they cover numerous subjects in various social, cultural and political fields covering history, languages, nationalities, philosophy, Jurisprudence, Mysticism, morals etc. And his writings whether in form of brief essays or long theses, note-books, detailed commentaries or short annotations on some books are also available. Their list is available in Journal ' یادنامہ ' (Memorial Magazine) Published (under the supervision of Dr. Abdul Karim Sarosh) in the memory of the Martyred Scholar in three decent volumes: Alphabetical Notes, Topical notes, and Diaries. He was a volumenous writer. His published Books are more than two scores in number. These books cover, Sociological, Historical, Economic, Moral, Philosophic, Litrary, Critical, Mystical, Spiritual, and Theological subjects. There are his published speeches discourses* and lectures on all such topics which agitate the modern mind:

1. The principles of Philosophy and Behaviour of Realism a commentary on Allama Muhammad Hussain Tabatabaai's Text.

It is in 5 Volumes.

2. The stories about the Virtuous (Declared to be the Best Book of the year 1366 by UNESCO. Its first of the two volumes has been published in English as well. It consists of 125 stories of Islamic history).
3. Lyrical Discourses Twenty lectures broad-cast by Radio Tehran from 1338 to 40.
4. The legal Rights of Women in Islam, comprising 32 articles.
5. Man and Destiny (Published in Arabic as well. Its Urdu Edition is under print).
6. Un-seen Supports in Human life.
7. Contributions of Islam and Iran.
8. The Scandal of book Burning in Iran and Egypt. (its Urdu Edition has been published).
9. The Finality of Prophet-Hood.
10. The Issue of (Female) Seclusion.
11. The Unlettered Prophet.
12. Sexual Morality (Urdu Edition has been published).
13. Divine Justice.
14. Ali's Attractions and Repulsions (its English version is the present book).
15. Vilas and Vilayats.
16. The causes of Materialistic Tendencies (its Arabic translation has been published in Beirut).
17. Rambles in Nehj-ul-Balagha (it has been translated in Arabic as well).
18. Logic and Philosophy (Towards Under-standing Islamic sciences).
19. The Letter and the Spirit.
20. The Fundamentals of Jurisprudence.
21. The Revolution of Mehdi.
22. Ten Discourses.
23. Islamic Movements in the last century. (its English translation has been published).
24. Man and Faith (Translated and published in Urdu) (Preface to World view of Islam).
25. The world view.
26. Revolution and Prophet–The Preface to World view.
27. Man as in the Quran.
28. The Eternal Life or the Life Hereafter.
29. About Islamic Revolution.

30. The History and the Society (perface to World view of Islam).
31. Jihad and Justification of its objects in the Quran.
32. Understanding the Quran.
33. The First محمد and the Second بقره chapters of the Quran.
34. تصحیح و تعلیق التحصیل by Bin Almarzban the student of Bu Ali Sina. (The correction and annotation of التحصیل with a Preface).

The above is the chronological order of the publication of the books. The books like the following are in manuscript form and have not so far been published.

i) Irfan-i-Hafiz.
ii) Magalat-i-Philosophy.
iii) Man's Social Perfection.
iv) Towards understanding the Quran.
v) Visage of Man in Marxism and Islam.
vi) Economy of Islam.
vii) Human Nature and its Beauties.
viii) Philosophy of History.
ix) Islam and the Challenges of Time.
x) The Issue of Salvery.
xi) The Biography of the Holy Prophet.
xii) The Perfect man.
xiii) Philosophic lectures on Marx and Marxism.
xiv) Lectures about Asfar.
xv) Lectures about Manzooma.
xvi) The Collection of Lectures on Understanding.
xvii) The Chivalry of Hussain.

Likewise numerous articles by him on different subjects have been published, in form of books, and pamphlets for students.

Besides this numerous cassettss containing his speeches in different centres on differnet topics are left in legacy. The number of those cassettes preserving his unpublished speeches and lectures exceeds 1068.

[redacted]

1 Sept. 1982

IN ALLAH'S NAME

FOREWORD

The excellent and magnanimous personality of Amir-ul-Momineen Ali (peace be upon him) is too immense and multidimensional to be conceived in all its aspects and dimensions by a man, let his fancy fly. What in maximum is possible for a man is to select for his study and research one or a few specific and defined aspects of personality of Ali and feel contented with the same.

One of this illustrious personality's aspects and dimensions is the positive or negative influence which he had exerted on humanity, in other words, his active attraction and repulsion which uptil now continue to exert their influence. In this book we will deal with this aspect.

For producing reactions on minds and souls, human personalities are not identical. The more pygmean personality the lesser it engages people's mind and produces still lesser excitement and anxiety in their hearts. whoever is a greater stalwart and more forceful invokes minds more and produces greater reaction, whether the reaction is positive or negative.

The personalities invoking minds and producing reactions are often talked about they become subjects of confrontations and controversies; they become the pride of poetry, painting and other fine arts; they emerge as heroes of stories and legends; in case of Ali, he dominates with excellence all these media and venues of expression. In this respect too he is peerless or has few rivals. It is reported that Muhammad bin Shahr Ashob Mazindrani, who has been amongst the stalwarts of Imamite scholars, while in the seventh century, undertook writing his famous book "Manaqib", had in his library one thousand books with the name of "Manaqib" eulogising Ali. This single instance leads us to observe that in the whole span of history, immense multitudes of minds have been engaged by the inspiring personality of our Master. The basic distinction of Ali and also of all men enlightened by the beam of truth is that besides engaging the minds and stirring up the thoughts, they illuminate hearts and souls and bless them with faith, satisfaction and determination. Philosophers like Socrates, Plato, Aristotle, Bu Ali Sina and Descartes are also heroes of conquests of thoughts and agitations of minds. Leaders of social revolutions in the last two centuries besides this have generated prejudices in their followers' minds. The mystic divines lead their followers to such a stage of submission that if so indicated

by peer-i-mughan (the spiritual guide) they may soak the prayer mat of liquor. But in none amongst them we see warmth and fervour twin with humility, chastity, purity and tenderness as history reveals amongst Ali's followers. If the Safavides organised an effective combatant force out of dervishes it was in the name of Ali and not in their own name.

Abstract beauty and charm which produce love are from one category. Leadership, advantage and welfare of life, which are the stuff of social reformers, and wisdom and philosophy, which are the stuff of philosophers, are from an other category. It is well known that one of Bu Ali Sina's pupils said to him "With this exceptional wisdom and sagacity which you have, if you proclaim to be a prophet people will rally round you". Bu Ali kept silent till when they were together in a winter journey. During the matutinal hours, Bu Ali got up and waking up the pupil he said, "I am feeling thirsty, bring me some water". The pupil became reluctant and started coining excuses. The more Bu Ali insisted the more he was evasive to leave the cosy bed in that cold winter. In the meantime the call of Mo'azzin rose from the booster tower (of the mosque): "Allah is Great, I bear testimony, there is no God but Allah, I bear testimony, there is no God but Allah, I bear testimony Muhammad is his Prophet". Bu Ali availed himself of the opportunity to give a retort to the student, "You were claiming that if I proclaim to be a Prophet people will start believing in me. Now look at this, you who have been my student for years together and have learnt from my lectures, my orders, and that also in my immediate presence, do not command obedience from you so that you may leave the cosy bed for a while to bring me water. But this moazzin four hundred years after the Holy Prophet, submits to the command of the Prophet, gets out of his cosy bed, climbs the tower and proclaims (at the top of his voice) testimony to Oneness of God and Apostle's Prophethood. See, whence and whereto the roads depart".

Rightly, the philosophers make pupils but not the followers; the social reformers make prejudiced followers but not civilized men. The saints, the mystics and the virtuous people make disciples but no active crusaders.

In Ali the qualities of a philosopher, of a revolutionary leader, of a saint and qualities peculiar to Prophets exist in simultaneous harmony. His school is a school of thought and idealogy, a school of revolution and progress a school of faith and discipline, a school of beauty and a school of emotions and activation too!

Prior to his being a judicious Imam for others, and prior to his having administered justice among the people, he himself was personally a judicious

and harmonious personality. He had mustered in himself all the glories of humanity. His thought was deep and penetrating and he had tender and profound tendencies. The physical and spiritual perfection co-existed in him. During his noctornal prayers, he totally disassociated from all others (except Allah) and in the day time he was in the thick of the society. The human eyes saw in him in the broad day light fraternity and selflessness and their ears heard his advice, his behests and his wise oracle. During nights, the stars saw his devotional eyes showering tears and the heavens heard his devotional supplications. He was a judge and a sage, he was a saint and a social leader, he was a devout and a soldier, he was an arbiter and an architect, he was an orator and a writer; in short he was a perfect man with all human grace.

This book is a compilation of four discourses made within 18 to 21 Ramazan 1388 in Hosainiyah Irshad. This book consists of one preface and two parts. In the preface the rules of attraction and repulsion in general and human attractions and repulsions, in particular, have been discussed. In the first part Ali's attraction which has perpetually been attracting and continues to attract the souls, its philosophy its advantages and its influences have been made subject matter of discussion. In the second part his forceful repulsion, and what elements it forcefully repelled and ousted, have been described and explained. It is confirmed that Ali has been a personality with two faculties and whosoever wants to take discipline in his school must be a person with two faculties. It should always be kept in view that to be of two faculties alone will not be sufficient to establish identity with Ali's school. In this part an attempt has been made to indicate to a possible extent the types of people who were attracted by Ali's attraction and to point out the sort of people his repulsin repelled.

Pity on some of us! who claim to be followers of Ali's school but repel those whom Ali attracts and attract those whom Ali repels. In the part concerning Ali's repulsion, the discussion has been confined only to the Kharijites, while the fact remains that there are other classes too, which fall to Ali's repulsion. May be at another occason or at least by the publication of the second edition of this book this defect like others may be remedied.

The great scholar Aga-e-Fath Ullah has under-taken the pains to vet and correct my speeches. Half of the book is in his hand. After transacribing from the recorded cassettes, he has occasionally either corrected them or completed them. The other half of it is either my oral version or an occasional addition in his script.

I hope it will have a wholesome and informing effect. We pray Allah May make us from amongst the true followers of Ali.

Tehran
12-Asfand Yar 1349 H.S.
4-Muharam 1391 H.Q.
Mortaza Mutah-hari

Translated
18 Ramzan 1402 H.Q.
11 July, 1982 A.C.
Attock S. M. Ayyoob Bukhari

بسم الله الرحمن الرحيم

„والمؤمنون والمؤمنات بعضهم اولياء بعض يأمرون
بالمعروف و ينهون عن المنكر و يقيمون الصلوة و
يؤتون الزكاة و يطيعون الله ورسوله، اولئك سيرحمهم
الله ، ان الله عزيز حكيم .“

سورۂ توبہ ، آیۂ ۷۱

„ المنافقون والمنافقات بعضهم من بعض يأمرون
بالمنكر و ينهون عن المعروف .“

سورۂ توبہ ، آیۂ ۶۷

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Law of Attraction and Repulsion: It is a general law, the entire system of creation is subject to it. All modern human sciences conclusively assert that not a single atom from amongst the atoms of the cosmos lies beyond the jurisdiction of universal attraction, rather all happen to be subservient to it. From the largest organism and bodies of the universe to its smallest atoms, all possess this intrinsic force called attraction, and simultaneously (somehow or the other) they happen to be under its influence.

Man of earlier ages was not cognizant of this all pervading faculty of attraction. Nonetheless, they did discover it in some of the bodies, and recognized them as symbol of this faculty, e.g. magnet and amber. Till late man did not know that these bodies have relative attraction for everything else also, he had rather presumed a specific co-relation about them, i.e., a co-relation between magnet and iron and grass and amber: "Every atom which is in this atmosphere, For its own genus is a petal as well as amber". But for these (two) we find no mention (in their volumes) of existence of faculty of attraction in the rest of the solid bodies. They have only discussed as to why the earth had halted amidst the heavens. They believed that the earth was held in suspension in the middle of the sky and was pulled by the celestial attraction from all its sides. They thought that as the attraction was comprehensive, so the sphere had to stay where it was, without leaning on any side. Some of them believed that the sky did not attract the earth, it rather repelled the sphere, and as the repulsion was equally comprehensive, so it had to stay on, at a specific point and could not change place.

They believed in the existence of the faculties of attraction and repulsion in plants and animals, in as much as they held them to possess the faculties of nutrition, growth and procreation. In the context of the faculty of nutrition they acknowledged the existence of secondary faculties of (i) attraction (ii) repulsion (iii) digestion and (iv) retention, and said that the stomach had the faculty of attraction, and because of that it pulled the food to itself and, in the same course, it excreted the diet whence it was found improper. In the same stance, they said that liver had the faculty of attraction because it attracted water to itself:

"Stomach pulls food to the point, Liver pulls water to itself" 3

ATTRACTION AND REPULSION IN THE HUMAN WORLD

In the present context, by "attraction" and "repulsion" we do not mean to talk of sexual "attraction" and "repulsion", which being a special subject is not relevant here, it is rather a subject independent in itself. In fact, here we mean those attractions and repulsions which operate among human beings in sociological life. In human society, co-operation also plays a part which is based on community of interests, but that too is beyond our venue of discussion.

Finer instances of friendships and fraternities, and feuds and animosities are expressions of faculties of attraction and repulsion, peculiar to man. These attractions and repulsions may be based either on compatibility and resemblance or on spite and antagonism In fact we must try to find out the 4
basic cause of attraction and repulsion in homogeneity and contrariety, as the philosopher's debate finally evolved the dictum "homogeneity is a cause of integration". Sometimes two persons attract each other with a desire to make friends and companion; and they do so impulsively. This impulse emanates from some sort of homogeneity. But for similitude and homogeneity, they would not have attracted each other and would not have been keen to make friends. As a general rule, intimacy between two individuals is evidence of existence of some homogeneity and similitude between them.

In the Second Volume of "Masnavi", we find a sweet story about a crow and a millhopper: A sage saw a crow having befriended a millhopper. Both of them would sit and fly together. The two birds were from two different feathers: the crow having neither the complexion nor the physique of the millhopper, it had rather no resemblance with the latter. The sage was astonished to see a crow in the company of a millhopper. He went close to them and on scrutiny found that both of them were lame:-

The sage said I have seen,
In dialouge a crow with a millhopper,
I was astonished to observe their conduct,
I tried to find a common value between them,
I was all the more stunned and astonished when I reached them
I saw for myself that both of them were lame".

Their being single-footed, brought the two birds, each from a different feather, to flock together. Men also, in the same manner, as they do not offend each other at random, do not befriend each other without a common reason. Some believe that the root of attraction and repulsion lies in

necessity and succour. Man is born deficient and dependent; therefore, he perpetually strives to make up his deficiencies and cater for his lackings. These objectives can be achieved only when he enters into alliance with a group and permanently merges in a society; with this contrivance, man benefits from one formation and avoids harm from another, and we find no rebellion or recalcitrance in him except that ripened in the warmth of instinct of self preservation. In this view of the matter, the biological elements and natural structure have blessed man both with attraction and repulsion, so as to invigorate him to struggle for what he feels is beneficial to himself and to avoid what he finds opposed to his cherished objects, and to be indifferent to whatever is neither harmful nor advantageous to him. In reality, attraction and repulsion are two fundamental pillars of human life. And if these faculties are impaired, the whole life is disturbed, and the disturbance will be proportionate to the degree of damage caused to the faculties; the result would be that he who had the potential to fill up the vacuums would absorb others, and not only will fail to fill up the vacuums but will also aggravate them. He would earn peoples' apathy and would be reckoned just as a stone beside.

DIFFERENCE IN MEN QUA ATTRACTION AND REPULSION:

For the individual attraction and repulsion, all men are not equal to one another; they are rather divisible in various groups:-

Individuals who neither have attraction nor repulsion: They are no body's friends and no body's foes. They do neither excite any body's love, devotion or friendship, nor do they instigate anybody to animosity, hatred, jealousy and vindictiveness; without being acknowledged they move about amidst men as if a stone happens to be afoot.

He is good-for-nothing and is an infructuous being. A man without any positive point (positive herein is not confined only to virtues, it also covers wretchedness) virtue-wise or vice-wise. He is an animal, feeds himself goes to sleep, and moves about amidst men. Like a sheep, he is no body's friend and no body's foe. If men care about a sheep or serve water and fordder to it, it is just as a measure preparatory to its slaughter, as and when so required. He blows neither trade-wind nor otherwise. They are a group rightly called: Cheap individuals, vain and shallow. Man needs friends and needs to befriended and vice-versa, we say man needs foes and needs to be offended.

MEN WHO HAVE ATTRACTION BUT NOT REPULSION:

They are fond of every one and warm to all; they make their fans from amongst all classes of people. In their lifetime everyone is their friend and no one disowns them. When they die, the Muslims give them funeral wash with waters of Zamzam and the Hindus burn their cadavers to ashes:

"Urfi so behave with virtuous and vicious both that after your death the Muslims give you wash with Zamzam and the Hindus burn your cadaver to ashes."

As desired by this poet, if you happen to live in a bi-national society, half of which are muslims and dispose of the dead bodies of the co-believers by respectfully washing the same and as a token of greater respect give them funeral wash with the holy waters of Zamzam, preceeding the ante-burial prayers; and the other half of this society are Hindus who put their deads apyre to be burnt to ashes; then in such a society, you should so conduct yourself that after your death the Muslims take you as their co-believer and give you anteburial wash with waters of Zamzam and Hindus take you to be their's and burn your dead body on pyre.

Probably they believe that by sweet manners and smooth co-existence or, in today's parlance, by "being social" they can befriend the whole mankind. But from the perspective of a man with principles and conviction, who wants to selflessly pursue the ideas and thoughts in multitude of humanity, it is inevitable to be one-sided, curt and out-spoken; albeit a dual personality is possessed only by a hypocrite.

As all men neither think alike nor feel alike, nor their likes and dislikes are identical, e.g. among men are avengers and offenders, good and bad, society has judges and also agressors, it has arbiters and criminals; all of them cannot simultaneously be friendly to a man who is pursuing definite goals, because his pursuits are unavoidably deterimental to the interests of one class. Only a liar and a mendacious person can afford to carry on firendship with people of divergent classes and flirt with people of different ideas. He expresses himself in parlance and exhibits in fashion suited to the moment. A straightforward man or a man with principles has to befriend some and to offend others. Those who follow his course rush to him and those who go contrary to his way reject and oppose him.

Some of the christians, who show themselves off and their religion as the herald of love, contend that a perfect man must be nothing but loving,

and that is all. Hence man to have attraction alone. Probably some Hindus have also identical belief.

In Christian and Hindu philosophies lot has been devoted to love. They say that we should be loving to everything and when we love all, nothing will obstruct them from reciprocating with the same to us. The vicious will also love us when they have seen love from us.

Let these gentlemen know! it does not suffice to be lover alone, one must have principles as well, as Gandhi has said, "Our religion lies in " love coupled with reality; and if love is blended with reality, it becomes a commitment to principles. Commitment by a man to principles inevitably generates enmity, this, in fact, is repulsion which instigates some to confrontation and rejects others.

Islam no doubt is a religion of love and affinity. The Quran introduces
the Prophet as a blessing for the universe: "We commissioned you to be 5
only a blessing for all the worlds", i.e. for the worst of your enemies also
you should be a blessing and affectionate. 6

However, the love preached by the Quran does not mean that we should so behave as to please everyone and to act according to every one's likes and delight, so that everyone is allured by us. To let everyone loose in his own choice or to ditto his likes is of no love with him, it is in fact hypocrisy and deception. Love must be blended with reality; such a love imparts virtue and Lo! the virtue so imparted has not been adulterated with the love of the adversary. Very often, while pursuing his course, such a man comes in contact with many persons, and when they find his likes opposed to their objects, he is given an affront instead of an appreciation by them. Besides this, the wise and the logical love and friendship embraces the welfare and is in the interest of the whole mankind and not of an individual or a special class. There are many makings of love and deliveries of goods to individuals which are in effect harmful and antagonistic to the society.

In the annals among reformers, we find many stalwarts who struggled for eradication of evils from society and suffered pains during their struggle, but men rewarded them with injury and vengeance. Hence love is not always an attraction, rather at times it displays the most forceful repulsion and antagonises hosts of men against such a stalwart.

Abdur Rahman Ibne Moljum was from worst of Ali's enemies. Ali knew well that Ibn Moljum's deep animosity against him was fatal for him. People also often tried to convince Ali to do away with Ibn Moljum as he

was a dangerous man. Ali would always refute them by saying: "He is my assassin. I am not his. How could I kill my own killer?" It was about him
that Ali said." I wish him life and virtue while he intends to take my life. I 7
have tender feelings for him while he has become my enemy and nourishes grudge against me".

Finally, love alone is not a panacea for ailments of humanity. By some tastes and temperaments roughness is also needed and so is required a combat, a repulsion and an aversion. Islam too is religion of love and attraction and of hatred and repulsion.

MEN WHO HAVE REPULSION BUT NOT ATTRACTION

They make enemies but do not make friends, they are deficient individuals; and this assertion is based on the fact that they lack positive human qualities, because if they would have possessed such qualities they must have made a group of freinds or at least a few ones; needless to say that may be, though, vey small in number yet men with virtue do live among the masses. If all men at a time on globe would have been mendacious and tyrannical, all feuds would have been evaluated as truth and justice. However, at a time all men are not vicious, in the same manner as all men are not virtuous at a time. Naturally, fault lies somewhere with him to whom all are foes, otherwise how is it possible that a man having merits could not win a single friend? Such persons do not have any positive point in themselves and their negative points are also totally bitter, and bitter for all; they do not have such a single point as might be cherished by any one perosn.

Ali says: "The weakest of men is he who is too weak to attract a 8
friend; and still weaker is the one who loses friends and gets isolated".

Men who have attraction and repulsion both are men of principle, who struggle for the glory of their own faith and conviction; they attract groups to themselves, they are held in esteem and are loved by many a soul, and along with this they ward off and drive away many from their vicinity. They befriend and offend; they are benevolent friends and noble foes.

Attractions and repulsions have a few categories, in some case attraction and repulsion both are forceful, in others both are weak, while in the rest of the cases the degrees of the strength of attraction and repulsion are

at variance interse. The dignified are those whose attraction and repulsion-both are forceful, and this is relative to the strength of positive and negative values in their nature. Of course, the force also has degrees, so that it should reach the point that captivates friends who lay down their lives for his sake and may sacrifice themselves at his pleasure; on the other hand, their enemies are also headstrong and heedless about themselves while acting in their opposition. Their power of attraction and repulsion becomes so predominant that it permeates the vast canvas of the generations for centuries to come and this three dimensional attraction and repulsion is among the special charms of the saints, as to be a three dimensional mission is the special distinction of the Apostolical missions. 9

Yet another aspect for us to see is what types they attract and what types they repel, e.g., sometimes the wise are attracted and the fool are repelled and sometimes vice versa. Sometimes the noble and the virtuous are attracted and the ignoble and the vicious are repelled and sometimes vice versa. Hence the friends and the adversaries of and those attracted and repelled by a man form the irrefutable evidence of his intrinsic faculty.

Only a person's having attraction and repulsion, or even his faculties being forceful, will not suffice it to say that he has a commendable personality; it is rather an index of the origin of his personality, and nobody's personality alone is evidence of his virtue. All great men and leaders of the world, including the cunning criminals like Changez, Hajjaj and Mo'aviyha, were men having both attraction and repulsion. Without some "positive" points, no one can oblige thousands of warriors to submit to him and be subdued to his designs, unless one has the quality of leadership, one in his time cannot muster the people around oneself.

Nadir Shah is one of such figures. How many men were beheaded by him and how many eyes were extracted by him from the sockets, but he had an exceptionally powerful personality. From amongst the relics of a defeated and outraged Iran of the last days of Safavide dynasty he raised an army and like magnet attracting fragments of iron, he rallied warriors around him and not only liberated Iran from the foreigners but also conquered the extremes of India. He annexed new territories to Iranian sovereignty.

Hence every person has attraction for his homogeneous and repulsion for the divergent. A personality with grace and righteousness would attract the benevolent and the righteous, to himself and would repel the selfish, the mercinary and the hypocrite. A criminal personality would rally the sinners

around himself and would repel the virtuous. As alluded to above, another difference lies in the proportion of force of attraction. It is said about Newton's Theory of Gravitation, "Increase in force of gravitation is proportionate to the mass of the bodies and lessening of the distance between them". Likewise, amongst men also attraction and repulsion vary proportionately to their proximity.

ALI, A PERSONALITY WITH TWO FACULTIES

Ali is from among those who have both the faculties of attraction and repulsion, and both these faculties in him are extremely forceful.

Probably, throughout the bygone centuries and during all the times to come, we may fail to trace an attraction and repulsion as forceful as that of Ali. He has marvellous and historic, devoted and forbearing friends, who in his love aflame like a pyre burn and enlighten. They are fond and proud of laying down their lives for his cause; they in his love have ignored everyone else.

Though years, rather centureis, have passed since his demise yet Ali's attraction perpetually intensifies, and bewilders the onlookers.

In his lifetime of his contemporaries who were God-loving, devoted, selfless, kind, forbearing, just and philanthrophist rallied around him; everyone of them has left in legacy an inspiring piece of history. After his death, particularly during the rule of Mo'awiyah and the Omayyed dynasty, hosts of such people were put to the worst of victimization, but they never fell short of love and devotion for Ali and stood fast till their last, though invariably they had to lose their lives.

With the death of wordly personalities, all their belongings diminish and their merits are burried along with their deads, but the personalities of the faith, though themselves may die yet their faith and love, which they enkindled, becomes brighter and sublimer by aflux of time.

We read in history that after Ali's demise, for years, rather for centuries, men have been abreast against the darts of his enemies. Twenty years after our Master's assassination, from amongst his devotees and those attracted to him, we see Maisam-i-Teemar reciting atop the gallows hymns of Ali's merit and superiority. Those were the days when whole of the muslim world was gagged in suffocation, all liberties had been forfeited, souls were stifled in the bosom, dreadful silence like the dust of death had

shrouded the faces, but Maisam from the top of the altar cries "Here! Here! for you I say what Ali was" people thronged around him to listen to what he might be allowed to say. The iron-fisted Omayyed Government apprehending jeopardy to its interests ordered to rein his mouth and thus within a few days his life was brought to an end. History has abundant instances of suchlike devotees of Ali. These peculiar sentiments have not worn out by the passage of time. In all the times, these forceful sentiments have been ever more effective.

The dauntless Ibn Sokayyat is from the galaxy of scholars and the stalwarts of Arabic literature and those having literary taste count him never lesser to Saiboya and the likes. He lived in the times of Motawakkil Abbassi, i.e., two centuries after the martyrdom of Ali. Sokayyat was brandished as a Shiah by Motawakkil's spying network, but as he was a distinguished and well-versed scholar, Motawakkil appointed him as tutor of his sons. One day the children came to Motawakkil's court when the tutor was also there. They had fared well in a test held earlier on the sameday. Mutwakkil, either on the pretext of appreciation of Sokayyat's services or to fathom his known commitment to Shiah faith, enquired from the tutor as to whether he liked those two (his two sons) more or Hassan and Husain, the two sons of Ali.

Ibn Sokayyat, on hearing this sentence and formulation of such a comparison, flew into rage; his blood boiled and he said to himself, "This pigmy has inflated himself so much that he compares his sons with Hassan and Husain! It is my fault that I have undertaken to educate them". He said to Motawakkil, "By God! I hold Qamber, the slave of Ali, in a far higher esteem than in which I find both of your sons and their father".

Motawakkil forthwith ordered that Ibn Sikayyat's tongue be extracted through the back of his neck.

History knows many enchanted who spontaneously laid down their lives in course of Ali's love. Wherefrom to find such a forceful attraction. I doubt if the world will ever have a match to it.

Likewise, Ali has obstinate enemies: Enemies who bite themelves when they hear Ali's name being mentioned. No doubt, as an individual Ali has left, but as a school he perpetuates. He in the very same manner continues to pull one group to himself and push away the other. Oh! Ali is the personality with Two Faculties.

THE FORCEFUL ATTRACTIONS

In preface to the first volume of " خاتم پیامبران " about "The Missions", we read as under:-

All the missions emerging amidst mankind, have neither been identical nor their sphere of influence has been uniform.

One of these missions and systems may be mono-dimensional and might have proceeded only in one direction; at the time of its introduction it might have covered extensive surface, and might have allured millions as its followers; but subsequently we find its life span having been almost rolled off and itself put to oblivion.

Yet another may be bi-dimensional, i.e. spreading in two directions, viz. covering a vast surface and also proceeding in future, its impact being not only "spacious" but also "enduring".

While others have marched ahead muti-dimensionally. They have commanded immense multitudes of humanity over vast lands and brought them under their influence, we find their imprints in every continent of the globe. They held the reins of time too, i.e. they could not be confined to one time or age. They have been at the climax of temporal authority for centuries together, they have also spread their roots in the depths of human souls, controlled the very pulse of humanity and have ruled the inmost of human hearts. Such tri-dimensional missions are peculiar to the Apostolical line alone.

Which school of thought or philosophy can be cited in comparison to the world's major religions who have been ruling for thirty centuries, for twenty centureis or at least for fourteen centuries and their believers' conscience have been cleaving fast to them?

Attractions are, likewise, sometimes mono-dimensional, sometimes bi-dimensional and at others tri-dimensional.

Ali's attraction is of the last category. it attracts immense multitude of men, is not confined to one century or two; it has rather been perpetuating in time and progressing in expañsion. The fact of the matter is that it has been in lustre throughout the centuries and ages, and has penetrated from surface to the depths of human minds and hearts so that even after centuries when man is put to reminiscence about Ali and listens to hymns of his

glories, tears of joy come out of his eyes; and when they weep about his sufferings, the cries they wail would move the worst of Ali's enemies to tears. This is the most forceful attraction.

From here we deduce that men's attachment to religion is not shallow like the one's to matter; it is rather different attrachment like which nothing else attaches to human soul.

Had Ali not had the complexion of God and had he not been a man of Allah, he must have been forgotten.

Human history bears traces of many a hero:-

Heroes of Oracles, heroes of learning and philosophy, heroes of power and dominion and heroes of battle fields; but man has either forgotten them all or has not taken notice of them. But to Ali, assassination could not render death; he rather emerged livelier. He himself says: "The accumulators 10
of wealth are dead though breathing. The learned (scholars of divinity) would live as long as the time runs; their bodies have disappeared but their impressions survive on pages of human minds".

About himslef, Ali says: "Look to my time in future when my merits, 11
so far not recognised, will become manifest, and you will recognise me when you miss me and find another in my place".

My age is ignorant of worth, 12
My Yousaf is not for this market;
I am disappointed of my old friends;
My love is ablaze for a Moses;
The Ocean of friends is silent like dew;
My dew like a tide bears a storm;
My hymns are from another world;
This clarion-call is from another caravan;
Many poets emerge after their deaths;
They shut their eyes to open ours;
They derived beauty from nothingness;
From their graves they blossom like flowers;
My Uman will not be contained by drain;
Ocean Beds are required for my storm;
I have lightening hidden in my heart;
The hillsand deserts are gateways to my exhibition;
They have blessed me with the "spring of life";

They have made me aware of "secret of life";
The secret which I divulge has been divulged by none;
Like my thought none has arranged even pearls;
Old heaven told me this secret,
From friends keep nothing concealed".

In fact Ali is like laws of nature which operate to infinity. He is source of generosity that never exhausts, rather becomes volumenous with the passage of every day. To quote Jabran Khalil Jabran: "He came in a time much ealier to his own". Some people are leaders for their own time, a few give lead to future also but gradually their leadership goes to oblivion. But Ali and a few others are guides and the leaders till eternity.

SHI'ITE FAITH. SCHOOL OF LOVE AND AFFECTION

Of all the great distinctions, which the Shi'ite faith enjoys among all the religions of the world, one is that its very basis and foundation lay in love. Since the lifetime of the Prophet himself when this religion was founded, it has been a source of love and fraternity; alongwith the Holy Prophet having said "Ali and his shi'ites are exultants", we find hosts of 13
men rallying around Ali – fond, warm and devoted to him. Hence shi'ite faith, a religion of devotion and dedication. Alliance with him is the school of love and devotion. Element of love operates with full vigor in Shiaism. History of Shiaism is the other name of biography of a ceaseless line of dedicated, selfless and venturesome devotees.

Ali is that very person from whom men never resiled even if he enforced Hadd (Punishment Prescribed by the Quran) on them and lashed them. Virtually in accordance with the rule of Shariat he cut off the hand of one of them, but nothing could impair their love with Ali. He himself says: "Even if you find me striking a faithful with this sword so as to offend him, 14
he will never show enmity towards me, and if I bestow the whole world on a hypocrite, so that he may become my friend, he will not accept me as his friend, because the Prophet has said: "Oh! Ali faithful will not become your enemy and the hypocrite will not make friends with you".

Ali is the scale and yard-stick to measure the natures and temperaments. He who has a pious nature and sound temperament is never annoyed with him, let Ali's sword fall on him; and he who has a polluted nature will not associate with Ali, let Ali be kind towards him, because Ali is nothing but the truth personified. There was a gentleman of distinction and faith from amongst the friends of Amir-ul-Momineen. Unfortunately he defaulted

and the default involved corporeal punishment. Amir-ulMomineen got his right palm cut off. Holding it in his left hand the convict went ahead bleeding. Ibn Kawa, a Kharijite rebel wanted to capitalise the situation for the benefit of his own band and to the detriment of Ali. Pretending pity, he approached the convict and said, "Who has chopped off your hand?" He
15 said, "My hand has been cut off by the foremost of Prophet's successors, the leader of the brilliant of the doomsday, the nearest to truth among the faithful, Ali-Ibn-Abi Talib, the Imam of guidance, the first to reach the beneficence of the heavens, the champion of the intrepid, revengeful against followers of the evil, the munificent in alms, the leader to the path of virtue and perfection, the oracle of truth and magnificence, the gallant Meccan and the magnanimous of the believers". Ibn Kawa said, "You be cursed, he chops your hand off and you praise him like this?" He said "Why should I not praise him while the fact is that his affinity is blended in my flesh and blood. By God, he did not remove my hand except as ordained by Allah". Such devotion and alliance as we find in the history of Ali and his friends, invite our attention to the phenomenon of love and devotion and its effects.

THE ALCHEMY OF LOVE

The poets of Persian describe devotion(عشق) as alchemy: Alchemists believed that there is a matter in the universe with the name
16 of, ' اکسیر ' or ' کیمیا ' which has the capacity to transmute the matters. They exhausted centuries to discover it. The poets borrowed this term and said that the real Alchemy, which has the potential to cause a change, is love and devotion, because devotion can change the nature. Devotion is absolute "Ikseer" and has the quality of alchemy, i.e., it transmutes one metal into another. Men are also of different metals like gold and silver. It is devotion which makes a cardiological organ the heart; if there is no love there is no heart, it is only a piece of mud and water."That each heart which lacks pangs
17 is not a heart, The melancholic heart is nothing but a handful of mud:
Oh! God give me a warm, enkindling bosom.
In that bosom a heart which should be all affectionate."

The vigor and strength are from the by-products of devotion; love generates vigor and makes a brave out of a coward.

A domestic hen, as long as it is all alone, collects the plumage on its back, walks leisurely, becomes restive for finding an insect to eat, flees away on a slight alarm and shows little resistance even against a child; but when this very fowl, has a brood, love and devotion get entered into its living figure and its habits are changed: It drops down the plumage, collected on

its back as an indication of preparedness and self-defence, assumes the warring positin, so much so that its echo becomes more forceful and braver. Earlier, it would flee on apprehending a danger but now it would assault in case of such an apprehension and would lead a bold aggression; this is love which has made a daring animal out of a timid hen.

Love and devotion transforms the ugly and sluggish into handsome ana smart. So much so that it makes a brilliant out of a stupid. The boy and the girl who in their single life never worried themselves about anything, unless it directly concerned them, but as soon as they enter into mutual attachment and organise a matrimonial life, each of them for the first time finds concerned with the fate of the other. At that time the canvas of their desires expands. And when they have become parents of a son, their whole nature is completely changed. That boy who was lazy and sluggish has now become smart and active, and that girl who would never rise from her bed even per force would now leap like lightning on hearing the cry of her cradle-rider. What is that power which has made both of them so sensitive? That is nothing but love and devotion. Devotion makes a generous out of a miser, a powerful and forbearing out of a weak and impatient.

This is because of devotion, that a selfish hen, which was always worried to collect grain for self preservation, as soon as it become of brood on finding a single grain it calls the chickens to feast. Or to that mother, who till yeasterday was a listless daughter always slumbering and eating, weak and irritant, love has now given her the strength to resist hunger, to forbear toil, to resign indolence, to be patient and forbearing and to withstand all the labours of being a mother.

In the parlance of poetry and literature, in chapters about the effects of love, we often enjoy one phenomenon and that is the intuition as a bounty of love.

The nightingale has learnt to sing from bounty of flowers, otherwise. 18
All this eloquence and lyric were never arranged in her beak.

Although primafacie the bounty of flower is a factor external to the figure of nightingale yet in fact it is nothing but the power of love itself.

Do not think that Majnoon became Majnoon himself.
It was Laila's attraction which pulled him from the fish to the star. 19

Devotion awakens the latent potentialities and liberates the stifled and suppressed faculties, like splitting of an atom and discharge of atomic energy. Devotion is intuitive and emboldening. Many poets, philosophers and men of art are people of love and devotion hence powerful. Love gives perfection to soul and reveals marvellous latent potentialities. From the view point of perception it is intuitive, and from the view point of qualities of sentiments it enhances the will power; and when it ascends to the climax, it performs wonders and miracles.

It purifies the soul from contamination and pollution, in other words, love is a purifier. Love, by washing away the beastly qualities arising out of selfishness, apathy and indifference like miserliness, parsimony, cowardice lethargy, arrogance and self-conceit; destroys and annihilates hatred and vindictiveness. No doubt, failure and deprivation may happen in love and it may generate problems and animosities.

20 Love makes bitterness sweet. Love transmutes copper to gold.

If the love is relatable to spirit, it enlightens and enriches the soul; but if it is relatable to body, it would result in its deterioration and degeneration. The effect of spiritual love is just the converse of material love. Material love brings about pessimism, pale face, feeble limbs and defect in digestion and indisposition in muscles. Perhaps the consequences of material love are all destructive but this is not so in the case of spiritual love. Then what should the object of love be? and how should one benefit from it? Leaving aside its social effects, the effect of spiritual love on individual is perhaps complimentary because it generates vigor, tenderness, unification and determination, and eliminates weakness, impurity, dissension and stupidity. It removes deviations which are called "intrigue" by the Quran, eradicates fraud and transmutes impostor to virtuous.

The master soul annihilates the body,
Thereafter reconstructs it.
Virtuous is the soul who for the sake of love and happiness,
Gave away his home and hearth, property and wealth,
He robbed his house of the precious treasure,
And filled it with wealth more;
He sucked away the water from the river bed,
Thereafter he inundated it with water and benefited from it;
He pierced the skin with the spear,
Thereafter he spread a new layer.
The perfect, who know the secret of quest,
Are perplexed, intoxicated and enamored,
Not so much perplexed as to turn back on him (beloved),
Rather so perplexed as (to be) absorbed and lost in the loved one.

BREAKING THE BARRIER

Regardless of its kind, whether carnal (animal) biological (animal) or human, and regardless of the charms and qualities of the beloved, may be he is brave, gallant, efficient, scholarly or has moral values, and any other special merits or qualifications, love and devotion takes one out of selfishness. Selfishness is a limitation and a barrier, and loving another virtually breaks this barrier. Man remains weakling, timid, miser, jealous, malicious, intolerant, selfish and arrogant as long as he does not step out of himself. His soul has no spark and no brilliance, it lacks charm and anxiety, it is always cold and slumbering, but instantly he steps out of himself and breaks the barrier of "self", these evil characteristics also vanish away. Whosoever has torn off his garb while in love, becomes purged of greed and blemish."

Breaking the barrier of selfishness does not mean that one should sever all relations with one's personality, nor does it mean that man should so strive as to detach relations with his own person.

It does not mean that in order to get rid of selfishness man should sever the relations which he has with himself. It does not mean that man should endeavour to dislike himself. The relation with oneself which is named as "Love of Slef" has not been misplaced as to be removed. The reformation and perfection of man does not presuppose that a tissue of redundance has been planted in man, and that these weeds and harmful elements should be removed from him. In other words the reformation of man does not lie in impairing him. It rather lies in complementing and supplementing him. The function assigned to man by nature is towards propagation, i.e. it lies in perfection and augmentation and not in reduction and elimination.

Combat with selfishness is combat with egocentricism. The self should get expansion. This hedge drawn about ego, which wards off everything as alien, foreign and extraneous, which does not concern him as exclusively personal, must be removed. Personality should so expand as to embrace the whole mankind, rather the whole of nature. Hence combat with selfishness, combat with ego-centricism. As such, selfishness is nothing but limiation of aims and objects. Love rouses man's feelings and tendencies to advert to something external. It expands his personality and changes his outlook towards life. For this reason, love and affection is a great moral and instructive factor provided it is well guided and properly exploited.

CONSTRUCTIVE OR DESTRUCTIVE

When alliance with a person or a thing develops to extreme intensity so much so that it dominates man and becomes his absolute ruler, is called ' عشق ' (love). Love is climax of feelings and alliance.

However, it should not be understood that what has been so named is of one kind. It has got two absolutely different kinds. That which is said to bear good consequences is of one kind, but the other kind leads to absolutely harmful and negative consequences.

Human feelings have kinds and degrees. A part of them is from category of lust, particularly sexual lust. It is, for reasons, common to men and all animals. With this difference that, for peculiar and inexplicable reasons, it is found in incalculable proportion and intensity in man, whence it is called love. In animals it is not found to this extent. However, for its nature and kind it is nothing but fury, peversion and turmoil of sex. It originates from sexual sources and ends therein. Its intensity and dissipation are concomitants, on the one end is indulgence in sexual intercourse, particularly in youthful years, and on the other, i.e. with advance in years, is the diminution of satisfaction and potency or may be their total dissipation.

A young man who, on seeing a pretty face and a curly hair, spontaneously shudders, and on touch of a soft hand instantly twists, must know that it is nothing but a material animal phenomenon. Such loves are quick to erupt and still quicker to fade away. It is not dependable or commendable. It is dangerous and humiliating. It yields benefits to man only when it is reinforced with virtue, continence and non-submission i.e., of itself this stimulant leads to no virtue. However, if it penetrates in a man, and is coexistant with virtue and continence, and also the soul has withstood its pressure without submitting to it, it would invigorate and augment the soul.

Man has other feelings also which for their kind and nature are different to lust. It is better to call them affection or in the parlance of the Quran to describe them as 'respect' مودت and 'compassion' رحمت

Man, as long as he remains under the influence of his lust, does not step out of himself. He wants with intensity the person or the object of his attraction for himself. If he thinks of his beloved, he does so for finding opportunity for cohabitation and maximum satisfaction. It is obvious that conditions like this are neither complementary to nor reformative of human world nor do they purify man's soul.

But when man submits to the influence of superior human affection, his beloved enjoys respect and prestige in his view and he wishes the beloved prosperity. He is ready to sacrifice himslef for the beloved's object. Such affections bring about purity, rectitude, benevolence, tenderness and self-lessness; contrary to this is the first category which gives rise to fury, savagery and debauchery. The love and affection of mother to the son are from this category. The love with and dedication to the saints, the divines, the country, and the idealogies are also from this category.

When the sentiments of this category reach the climax and perfection, they yield all those virtuous consequences which we have detailed above. This is the category which lends grandeur, individuality and sublimity to the soul as against the first category which is humiliating. Moreover, this category of love is durable and becomes more forceful and warmer by reunion, as against the first category which is short lived, and fruition is considered to be its grave.

In the Holy Quran alliance between wife and husband has been described as مودّت (respect) and رحمت (compassion). It has great significance, it gives indication towards human conjugal life's being superior to animals. It means that the factor of sex is not the only natural relationship between spouses. The real tie is to be found in virtue, rectitude and the unity of two souls: In other words, what unify the spouses are the love, respect, virtue and rectitude and not the lust which exists in animals as well.

Maulvi, in his own beautiful style, by creating distinction between lust and respect calls the former to be animal and latter to be human:

Fury and lust are attributes of animals,
Love and tenderness are human qualities;
Such merits are (found) in man;
Love is lacking in animals and it is for their deficiency.

Even the Philosophers of materialism could not deny this abstract condition in man, which for its being metaphysical is not consistent with their theory of man's being only a superior material animate.

Bertrand Russel in his Book "Marriage and Morals" says:- 21

"Wrok of which the motive is solely pecuniary cannot have this value, but only work which embodies some kind of devotion, whether to persons, to things, or merely to a vision. And love itself is worthless when it is merely possessive; it is then on a level with work which is

merely pecuniary. In order to have the kind of value of which we are speaking, love must feel the ego of the beloved person as important as one's own ego, and msust realize the other's feelings and wishes as though they were one's own".

Another point, which may be dealt with, and which does invite our attention, lies in our assertion that even sensual love may be beneficial when continence and virtue are its attendants, i.e., once inaccessibility and parting and then continence, virtue and piety bring such poignant grief and anguish, pressure and hardship to soul as yield good and beneficial results. It is in this context that the mystics say that "even carnal love may get transformed into spiritual love, i.e. love with God". This tradition has also been narrated in the same context: Whosoever fell in love, became reticent and practised continence till death, he had a martyre's end.

This point should not be lost sight of that this sort of love with all the benefits that in the special circumstances it carries, is not commendable. It is in fact dangerous. Viewed from this aspect it is like a misery, which, if faced ungrudgingly and patiently by a man whom it befalls, is complementary and purifying for him; it ripens the raw and purifies the contaminated. But none would opt misery for himself so as to benefit from this instructive factor, nor on this pretext he can invent misery for others.

Russel elaborately wirtes on this subject:- 22

"To a man of sufficient energy, pain may be a valuable stimulus, and I do not deny that if we were all perfectly happy we should not exert ourselves to become happier. But I cannot admit that it is any part of the duty of human beings to provide others with pains on the off-chance that it may prove fruitful. In ninety-nine cases out of a hundred, pain proves merely crushing. In the hundredth case it is better to trust to the natural shocks that flesh is heir to."

As we know that in Teachings of Islam much has been devoted to the benefits and effects of miseries and hardships, and they have (at times) been described as an index of Divine Bounty, but on this excuse no one has been allowed to cause misery to himself or to others.

There is yet another difference between love and misery, viz. love is greater "adversary of wisdom" than anyother factor is. Wherever it treads, it dislodges wisdom from authority.

For these reasons love and wisdom have been introduced as two rivals in saintly literature. The rivalry between the Philosophers and the Saints emanates from this very source, because the former place reliance on and seek confidence from the authority of wisdom while the latter do so from the force of love. In the saintly literature, in the field of this rivalry wisdom has always been recognised to have been dominated and overpowered Sa'di says:

"The well wishers advise throwing bricks on the Ocean is useless.
Anxiety has upperhand on patience
Claim of wisdom over love is false

Another (poet) says: "I think the scheme of wisdom in the course of love (is),
"Like dew attempting script on an Ocean".

The power, which has assumed these proportions, snatches the reins of authority, and in the words of Maulvi "it pulls man from one side to the other as does the storm to a petal of grass".

How could something which according to Russal is "out of anarchic impulses" be commendable?

However, to be occasionally of good effects is one thing and to be commendable is the other.

From here it becomes clear that the objection and criticism of some 23
muslim jurists on some of the sages of Islam, who have introduced this moot in theology and have described its consequences and effects, are not appropriate because the former have (wrongly) thought that these sages believed that such a pursuit was desirable and commendable, while the fact remains that they have expressed their views only about useful consequences which it might yield if it is coupled with continence and virtue, without holding it to be desirable and commendable; just like miseries and hardships.

LOVE AND DEVOTION WITH SAINTS

We have said that love and devotion is not only carnal and biological; there is another kind of love and attraction which is found in a higher phenomenon, basically lying beyond the sphere of matter and materialism. It emanates from an instinct superior to that of biological preservation. This in fact is the line of distinction between the human and the animal worlds. To love human merits and glories and be fond of human beauty and charm is abstract love and for that reason human:

24 Love which is after a complexion,
Is not love, it ends in humiliation,
Because the love of the dead is not durable,
As the dead never reverts to us.
The love of the living in the body and in the vision
Gives them both freshness more than a budding flower has.
Love that alive Who always exists,
Who is cup-bearer of wine of life.
Adopt His love all Prophets,
From Whose Love achieved all their aims and glories.

And it is this love which in the many verses of the Quran has been described as ' محبت ' ' وُدّ یا مودّت '. Such verses can be divided into a few categories:-

(1) The verses which describe the merits of the believers and the intensity of their love with God or with their co-believers:

Those who believe are serious in Allah's love. Those, who were settled before the migrators in homes, are settled in the realm of faith, they welcomed the emmigrants and felt no indignation in their hearts for what they parted in favour of migrators, rather gave them preference, may be they needed it more.

(2) The verses which describe Allah's love with the believers:

1.222 God loves the penitent and the pious.
3.148 God loves the virtuous.
5.13
9:4,7 God loves those who practise continence.
9:1.8 God loves the pious.
49.9 God loves the just.
60.8

(3) The verses which describe both-ways love and love in reciprocity: Love of God towards the faithful and love of the faithful towards God, and love of the faithful towards each other.

3.31 Say: If you love Allah, follow me so that God may love you and may forgive your sins.
5.54 Allah will raise a nation whom He loves and they love Him.
19.96 Those who have become the believers and have done good deeds,

Allah the merciful bestows love on them.

30.21 Allah ordains compassion between you and your spouses and confers love.

And this is the very same love and affection which Ibrahim wished for his posterity, and which last of the Prophets besought from Allah Almighty for his kith and kin. What is deduced from traditions is that the pith and
substance of faith is nothing other than love. Bareed Ajli says, "I was in that 27
session of Imam Bakir when a traveller came from Khorasan. He had covered that long distance on foot. He appeared before the Imam. When he removed his foot-wears, his feet were ruptured and split. He said: 'By God, but for your love nothing has brought me here'. The Imam said, 'I swear by Allah, even if a stone loves us, God will resurrect it alongwith us and instal it
in our vicinity on the day of the Judgment'. The Imam also said "Is faith 28
anything other than love"?

One man said to Imam Sadiq, "We name our children after your and your fore-fathers' names; has this practice got any benefits for us"? The Imam replied: "Yes, by God faith is nothing but love". Thereafter he recited, "If you love Allah, obey me (Propeht) so that Allah may love you".

Basically love and affection would generate obedience. The lover does not have the will to betray the wishes of the beloved. We see with our own eyes that a youthful lover would forego everything for the sake of his beloved, and would sacrifice everything for the sake of his beloved. The obedience and worship of Alalh by a man is proportionate to love and devotion he has for God; as Imam Sadiq has said 'You disobey God and yet profess love with Him. Because friend is one who obeys whom one claims to be his friend'.

THE POTENTIAL OF LOVE IN SOCIETY

Sociologically love is a potential and effective force. The best of the societies is that which is organized on the basis of fraternity i.e. the love of the administrator and the ruler towards the subjects, and the devotion of the people towards the ruler and the administrator.

The love and the affection in the ruler is a major factor for the solidarity and continuity of a goverrnment. As long as a ruler is divested of love, he may not be able to, or with difficulty may, give lead to the people and make them disciplined and law abiding. But as soon as he establishes harmony and justice in society, people will become law abiding because they find their ruler also having respect for the same. It is his respect which

incites people to obedience and submission. The Quran addressing the Prophet says that you have power of persuasion and ability to organise a society:

"Because of Allah's bounty and benevolence, you are of tender heart 29
for them. Had you been harsh and snobbish, people would have scattered away from you. So forgive them, beseach their emancipation and in your affairs consult them".

Herein, firstly, Allah traced the cause, for which the people would rally around the Prophet, in the love and affection which he had for them. Thereafter, Allah commands him to forgive them, to seek their emancipation and to take them in confidence in the administration of affairs.

All these are consequences of love and affection because kindness, forbearance and tolerance flow from love and equity.

He, with the sword of tolerance, redeemed so many people, 30
When the sword of iron was going to cut the throats of many;
Yes it is more victorious than hundred of armies.

The Quran again says, "The virtuous and the vicious are not alike. 31
Repel mischief in a better manner so that enmity that exists between you and him may change into friendship for you".

"Oh! my son forgive, because man may be captivated with favour and 32
beast with trap. Behumble an enemy with kindness. This lasoo cannot be cut with a sword."

Amir-ul-Momineen, while designating Malik-ul-AShtar to the governer- 33
ship of Egypt, made him a behest for public dealing in the following words:

> "Awaken, in your heart, the feelings of love, fraternity and tenderness towards the people. Grant them share from foregiveness and pardon, as your love with God ensures you His forgiveness and pardon".

The heart of a ruler must be full of love and affection for the nation. Power and authority is not enough. It is possible that with power and authority men may be driven like sheep, but it will neither awaken their latent potentialities nor utilize them. Nay! power and authority is not sufficient. Even if justice is administered with aridity, it will not be enough. The

ruler must be as affectionate as a father and must love the people from the depth of his heart. He must show them kindness. He should possess an attractive and inspiring personality, so that he may be in a position to utilize their will, their vigor and their great potentials. He himself must keep the service of the people as his goal.

THE BEST MEANS FOR SELF-EDIFICATION

The foregoing discussions in the context of love and devotion were only introductory. Now we wish to gradually arrive at the conclusion. The most important proposition, which in fact is the central subject of the moot, is whether the love with saints and affiliation with the pious is in itself an end or means to achieve self-edification, reformation of soul, virtue and human beauties.

In animal love the lover pays whole attention and care to the face, proportion of limbs, complexion and charms of the beloved's skin. These charms attract man and make him fond. But after once these charms fade away, nothing is left to enkindle those flames. He gets cold and keeps mum.

But human love, as we have said earlier, is life and vivacity. It begets obedience and submission. It is love which makes the lover similar to the beloved. He strives to be a reflection of the beloved. He copies the beloved's 34
manners. As Khwaja Naseer-ud-Din Toosi says in 'اخلاق ناصری': "The spiritual love is that which emanates from the urge of the lover to resemble the beloved. The lover pays greater attention to the manners of the beloved and the impressions which originate from the beloved's heart. It is love which makes the heart tender, anxious and eager; and it blesses the lover with such susceptibilities which make him scornful of worldly contaminations".

Love pulls towards resemblance and similarity and becomes the source of what makes the lover resemble the beloved. Love is like electric wire which connects the personality of the beloved to the lover's and thus the merits of the former are flown to the latter. Hence the selection of the beloved of paramount importance. Islam lays great stress on and makes special provisions for selection and choice of friends. In this context many verses and traditions may be cited, because friendship brings about uniformity in behaviour, it beautifies and intoxicates. So much so, wherever love has held sway the demerits of the beloved are taken as merits and a thorn is accepted as a rose or a jasmine. Some of the verses and traditions have strictly forbidden company of and friendship with impious and mendacious people. Some of these verses and traditions call for making friends with the 35
pious.

Ibn Abbas says, "We were sitting in the company of the Prophet, when somebody asked, 'who is the best of the companions'? The Prophet replied, 'The one whose appearance reminds you of Allah, whose words enhance your knowledge, and whose gait reminds you of the doomsday".

Man is always in need of the alchemy of love of the pious and the virtuous so that the love of the virtuous makes his behaviour identical with and his looks similar to the pious.

For the reformation of morals and the soul, many methods have been formulated and different schools have come forth. Of all such schools, one is of Socrates. According to the rules of this school, man is expected to reform himself through wisdom and reason. Man should first completely believe in the merits of piety and the demerits of debauchery. Thereafter, by adopting logical procedure he should locate each and every vice, like a man who removes the hair from his nose one by one, or like a farmer who clears his field of unwanted growths and weeds one by one, or like a person who sifts the wheat from sand and dust, grain by grain, and thus he cleanse the harvest of his life. According to this method one should patiently, with determination and calculation, gradually remove the impurities from the gold of his existence. Perhaps it is rightly said that for wisdom it may not be possible to accomplish the task.

The philosophers want reformation of morals by force of logic and methodology. For example, they say piety and contentment determine the prestige and individuality of a man among the masses, and greed and ambition are the cause of his disgrace and disrepute. Or, they say, knowledge is a factor to achieve power and strength. Knowledge is like this and like that, or "the knowledge is the seal of Solomon's authority". Knowledge is a light which discerns a route from a ditch. Or, they say, jealousy and malice are spiritual diseases and sociologically they will lead to a disastrous end, and things like that.

No doubt, this method is a corerect method and such means are fair means but the difference lies in the comparative utility of this method to that of another method. As an automobile is a good means, but we should see the extent of its worth comparatively with an aeroplane.

Forthwith, we do not want to discuss the worth of rational course for guidance. That is to say, we have nothing to argue as to what amount of arguments, in rational terminology, may be sufficient to discover moral problems exactly, faithfully, correctly, errorlessly and doubtlessly. Suffice

it to say that schools of reformative philosophy are innumerable and incalculable. And for the purposes of rationality they have not so far travelled beyond "dispute" and "disagreement". But we know that people of divinity conclusively say: "The logicians have wooden feet. Wooden feet are most treacherous". Presently our discussion is not in this context. It is rather in this context that what is the sum total of the output of these methods. The people of divinity, morality and mysticism propound the course of love and devotion instead of adopting the course of logic and rationalism. They say: "Find out a perfect man and develop love, contact and affiliation with him from the depth of your heart, because this is a method safer and quicker than that of wisdom and logic". For purposes of comparison, both these methods are like the old manual method and the mechanical method. The impact of the force of love and affiliation to remove the moral vices from the heart is identical to the effect of chemical process of purification of metal, e.g., one engraver burns away the circumference of letters with acid, and not with a nail a point of knife or a thing like that . The effect of the force of reason in refining morals is like the exercise of a man who with manual labour sifts the fragments of iron from the dust. How difficult it is. If he has one powerful piece of magnet in his hand, it is possible he may with a single effort collect the whole of such fragments. The force of love and affiliation has the qualities of magnet, it musters the vices to oust them. According to the belief of the saints, the love and affiliation with the pious and the perfect is an automatic instrument which of itself musters the evils and expels them. If endearment has reached such a degree, it would be the best of the conditions, and this is what purifies and lends glory.

Yes those, who have adopted this course, want moral reformation through the force of love and rely on the force of devotion and dedication. Experience has shown that the degree of moral influence, produced by the company of the pious and love with them, could not be achieved by reading hundreds of books on morals. Maulvi defines the message of love as lamentations of Flute:

Like flute none has tasted poison and panacea, 37
Whosoever has torn his garb in love,
He has become immune from greed and evil,
Bravo! my love, my happy madness,
O, the remedier of all my ailments.

Sometimes we come across divines whose followers adopt even their gait, the design of their robes, follow their manners and copy their dialect.

This imitation is not wilful, it is rather spontaneous and natural. The power of love and affiliation enters every limb of the lover and makes him resemble the beloved. It is for this reason that everyone should strive to search out a righteous personality and develop love wtih him so as to reform himself:

"if you have a madness of fruition, O Hafiz! You should humble yourself on the thresh-hold of the righteous!"

Man has often decided to offer prayers or to do a good deed but lethargy abstained him. Now as soon as love finds expression, the lethargy disappears. His determination becomes strong and his urge vigorous:

The love of the beautiful robs the faith recklessly, 38
The chess-board is not as captivating as a charming face;
You should not think that Majnoon became Majnoon of himself
It was Laila who pulled him from fish to the star;
I did not of myself reach the point from where the sun rises,
I was a dust particle but they love elevated me,
It was the bend of your eyebrow and your heavenly palm,
Which moved in the 'assemblage' and captivated me.

History knows many great men whose love and affiliation with the perfect, at least in the estimation of their followers, infused revolutionary spirit in their bodies. Maula-i-Room is one of such persons. To start with, he was not so anxious and aflame. He was a sage but cold and silent. He imparted instructions in a corner of his town. From the day he benefitted form Shams Tabrizi, he developed devotion towards him. This devotion altogether changed him. It made his soul ablaze. It worked as an ignition in a store house of gun-powder and caused flames to rise. Although he himself might belong to the Ash'ari school yet his 'Masnavi' no doubt is one of the greatest (poetical) works of the world. This stalwart's numbers are all dynamism and activation. He has sung 'Diwan-i-Shams' in the memory of his ideal and beloved. He frequently reverts to him in the 'Masnavi' as well.

In 'Masnavi', we see Maula-i-Room, though dealing with a particular subject, is instantly put to the reminiscence of Shams. This arouses a violent storm in his soul which produces roaring waves in him:

This spirit has put my soul on fire, 39
As if it has smelt the scent of Yusof's apron,
For the sake of company of years,

Repeat the mystery of those happy moments,
So that the earth and heaven rejoice,
Wisdom, soul and eyes are enriched hundred times;
I say, Oh! you the distant from your friend,
You are like a patient away from the physician;
What could I say, whose not a vein in his body is robust,
About the friend who has missed his friend,
Put off the details of the separation and its pangs,
Forget it for the moment till some other time,
Do not seek trouble, dread and blood-shed,
Do not say more about Shams Tabrizi.

In this context Hafiz has rightly said:

From the bounty of the rose, nightingale has learnt to sing, otherwise,
All this lyric and charm was not arranged in its beak.

From here we can deduce that effort and attraction and activity and inspiration must go hand in hand. Nor do emotions fructify without efforts, in the same manner as attraction without efforts leads to nowhere.

INSTANCES FROM THE HISTORY OF ISLAM

In the history of Islam, we come across notable and unprecedented events of intense love and devotion of the muslims with the personality of the Prophet, and virtually this is the difference between the school of Prophets and the School of Philosophers: The pupils of philosophers are only their students and the philosophers do not impress them more than a teacher does; but the Prophets: their impression is that of a beloved, such a beloved who has found way unto the depths of lover's heart and has gripped all the veins of his life.

From amongst those dedicated to the Prophet, one is Abu Zar Ghifari. When the Prophet ordered an advance towards Tabook (about 450 miles to the north of Madina in the vicinity of Syria), some of the muslims became reluctant and the hypocrites created mischief. Ultimately, the invigorated army moved ahead. They did not have arsenal of the warriors. They were facing scarcity and shortage of provisions too. Sometimes a few soldiers would live on a single date. But all of them were happy and jubilant. Love had invigorated them and the Prophet's attraction had graced them with strength. Abu Zar also was amongst the army moving towards Tabook. Midway, three persons, one after the other, lagged behind. Whenever any

one would lag behind the Prophet was informed of him, and every time he would say, "If there is any good for us in him, God may revert him to us and if there is no good in him, it is better that he has gone".

The weak and thin camel of Abu Zar could no longer walk. They saw Abu Zar was also lagging behind. They said, "Oh Prophet of Allah! Abu Zar has also gone". The Prophet again said, "If he is good for us, Allah will reunite him with us, and if there is no good in him, it is better that he has gone". The army moved along and ABu Zar stranded behind, but not out of treachery, his animal had betrayed him. He did all that he could with it but it would not move. He was a few miles behind the army. He released the camel and carried the load on his shoulders. In the hot summer and in scorching heat of the desert, he moved ahead. He got thirsty, reaching the verge of death. He searched a rock and found rainy water having collected there. He tasted it. It was cold and sweet. He said unto himself, "I will not drink it as long as my beloved, the Prophet, has not tasted it". He filled his water-skin, carried it also on his shoulders and hastened towards the muslims.

They saw a figure from a distance and said, "Oh Prophet of Allah! we see a figure marching towards us". The Prophet said, "May be he is Abu Zar". He went closer. Oh! he was Abu Zar. But fatigue and thirst had humbled him; when he reached near them he fell to the ground. The Prophet said, "Hurry, take water to him". In a low whisper he said, "I have water with me". "You had the water and even then you have reached verge of death due to thirst!". He said, "Yes, O Prophet of Allah! when I tasted the water, it struck me not to drink of it before my beloved, the Prophet of God has done so".

Honestly, where is a school from amongst tthe idealogies of the world to have produced such instances of devotion, curiosities and dedication? The other instance from amongst the curious devotees of the Prophet is of Bilal Habashi. The Qureish of Mecca would put him in unbearable chains. They would chastise him by throwing him in the scorching heat on burning stones. Then they would ask him to mention the idols and to proclaim allegiance to them. They would bid him to renounce affiliation with Muhammad and declare severance from him. Maulvi, in the sixth volume of Masnavi, has described this story of victimization and the fact is that Maulvi has made marvel. He says: Abu Bakr asked him to conceal his faith. But he did not have the capacity to suppress, because "love to begin with is rebellious and ferocious":

Bilal sacrificed his body on thorns,
His master would beat him in admonition in the sun with a thorny club.
Being my slave you refute my faith!
But he would proudly say "One!"
Siddique passed that side,
And the word 'ONE' reached his ears too;
Thereafter in solitude he advised him:
Keep your faith secret from the Jews,
He is the knower of secrets, keep your purpose hidden
He said Oh Gracious! I repented prior to you (your advice),
My repentance has thus become abundant,
Ultimately repentance has become fatal,
Now I have exposed myself to all miseries,
Oh Muhammad! the enemy of the resiled repentance,
This body of mine, the veins herein, are full of thee;
Where the repentance to accommodate!
I have ousted repentance from my soul,
Why should I repent the perpetual bliss;
Love is dominant and I am dominated by love,
Like moon I have been enlightened with the sublimity of love,
Oh stormy wind! I am a petal of grass in thy hands,
What do I know where will I fall;
Whether I am Hilal (moon) or Bilal,
I am fan of thy sun;
Why should moon worry about sorrow and grief,
It runs after the sun like its shadow;
Rivers have emerged into ferocious flood,
They have left themselves to the mercy of love,
Ever rotating like the stone of the grinding mill,
Night and day they are rotating and wailing anxiously,

Another instance:-

Islamic historians describe a famous tragedy in the early days of Islam as Ghuzwa-i-Raji, and the day of that tragedy has been named as 'Day of Raji". It is an inspiring story: Some people of the tribe of 'Azal and Qara, who were obviously in league with Qureish and had settled near Mecca, in the third year of Hijra came to the Prophet and said, "A section of our tribe has embraced Islam. Kindly send a deputation of muslims so as to teach us the meanings of the faith and instruct us in the Quran, the rules and the fundementals of Islam". The Prophet sent six of his companions for this purpose alongwith them. He appointed Mursad bin Abi Mursad or 'Asim

bin Sabit as the leader of the deputation. The deputies of the Prophet accompanied that band who had arrived in Medina, and left for their abode. When they reached near the habitation of the tribe of Hozail, they encamped. The companions of the Prophet were taking rest that all of a sudden a group of the tribe of Hozail, with swords in their hands, emerged like lightning and attacked them. It transpired that the band which had come to Medina had initially evil designs and that when they reached this point they changed their mind and out of greed they conspired with the tribe of Hozail. They gave these six persons in captivity to the tribe of Hozail. When the companions of the Prophet got aware of this conspiracy, they rushed to their arms and prepared themselves for defence. But the people of Hozail swore that they did not want to kill them and that their object was to sell them to Meccans so as to get money from them. They said that even now they would promise not to kill them. Three persons from amongst the captives, including 'Asim bin Sabit, said, "We will never accept the promise of the infidels". They fouhgt to death. But the other three persons, namely, Zaid bin Dosna, Khobaib bin 'Adi and Abudllah bin Tariq showed weakness and surrendered. The people of Hozail tied them fast in strong ropes and left towards Mecca. Near Mecca, Abdullah bin Tariq got his hands released from the rope and pulled out his sword. But the enemy did not give him time and killed him with a blow of a stone. Zaid and Khobaib were taken to Mecca. They exchanged them with two captives of the tribe of Hozail and left Mecca.

Safwan bin Omeyya purchased Zaid from the vendee. To avenge the slaughter of his father in Ohod, he wanted to kill Zaid. He took Zaid to the outskirts of Mecca for killing him. The people of Qureish collected there to see the events. Zaid was brought to the altar. He bravely walked up to the altar and displayed no signs of fear. Abu Sufyan was amongst the spectators. He wanted to exploit the last moments of Zaid's life. Hoping that he may be repentant, or sorry, or may express indignation towards the Prophet, Abu Sufian went to Zaid and said "I ask you to solemnly affirm Would you like that at this moment Muhammad may be available in your stead and we may chop off his neck and may send you hale and hearty to your kith and kin"? Zaid said, "By God, I will not like that a thorn may prick Muhammad's feet and I may be idling in my home with my wife and children". Abu Sufian's mouth remained agap. Turning towards Qureishites, he said, "By God, I have not seen any one's friends to be so fond of him as the friends of Muhammad are".

After some moments it was Khobaib bin Adi's turn. They took him out of Mecca for execution. he asked the assembly to let him offer a prayer with two genuflexions. They allowed him. He offered two unit prayer with

complete humility, submission, and delight. Then he addressed the assembly, "By God, but for your insinuations attributing me having feared death, I would have prolonged my prayers".

Khobaib was tied fast to the altar. In those very moments Khobaib was heard singing the last supplication melodiously and with such an ecstasy which captivated all present, and some of them out of Divine fear threw dust on their faces: "Oh God! I have discharged our mission assigned by the 40
Prophet. I pray thee to apprise Thy Prophet of it just this early morning. Oh God! be wrathful to all here, cut them into pieces and let none of them survive".

Another instance:

As we know, the tale of Ohod has a tragic aspect. Seventy Muslims, including Hazrat Hamza, the uncle of the Prophet, were martyred. To start with the Muslimshad won the battle. Subsequently, due to indiscipline of a battalion who were posted at a hillock, the Muslims were subjected to a surpirse attack. Many were martyred, some scattered away. A small group got distant from the Prophet. Ultimately the same small group once again rallied the forces and halted the further enemy advance. The rumour that Prophet was martyred mainly contributed to the Muslim's scattering away. But instantly they realised that the Prophet was alive, they regained their morale.

A number of the injured had fallen to the ground. They were absolutely indifferent to their end. One of the injured was Sa'd bin Rabi'. He sustained twelve grievous injuries. In the meantime, when he lay injured, one of the deserters came to Sa'd and said, "Have you heard that the Prophet has been killed?" Sa'd said, "If Muhammad has been killed, may be. 41
But Muhammad's God has not been killed. Faith of Muhammad survives, why are you evasive to defend your faith?"

On his side, the Prophet collected his companions. Called out each of his companions to see who was alive and who was dead? He did not find Sa'd bin Rabi'. He said, "Who is there to go and fetch me exact information about Sa'd bin Rabi'?". One of the Ansarites said, "I offer myself". When the Ansarite reached Sa'd, he had some symptoms of life left in him. He said, "Oh Sa'd! I have been sent by the Propeht to collect information about your life or otherwise". Sa'd said, 'say he is from amongst the dead, because no more moments of life are beft to him'. Tell the Prophet that

Sa‘d has said, ‘God may bless you with the best of the Prophet’s rewards”. In the same behest he said to the Ansarites and all other companions of the Prophet, “God will accept no excuse from you if your Prophet is harmed while you are alive”.

The pages of early Islamic history are rich in such dedications, devotions and graceful events. In whole of the history, we cannot find any one alse to have been so profoundly loved and endeared by his friends, his contemporaries, his wives and his children, from the depth of their hearts, as the Holy Prophet has been.

In his commentary on ‘Nehj-ul-Balagha’ Ibn Abi Hadeed says: “None who had heard him (The Prophet) could avoid love and attraction rising in his heart for him. In Mecca the Qureish called the Muslims “   ”, i.e. devoted and dedicated, and would say, “Our apprehension is lest Walid bin Mugheera accepts Muahmmad’s faith, and if Walid, who is crown flower of Qureish, ever does so the whole of the Qureish would follow his suit”. They used to say, “His words are magic and they intoxicate deeper than liquor does. They would forbid their children to join his sittings lest he attracted them with his words and inspiring personality. Whenever the Prophet would sit along the Ka‘ba in Hajar-i-Ismail and recite the Quran or beseach God, they would put their fingers in their ears lest they were bewitched by his words and got attracted to him.

They would wrap their heads and veil their faces to avoid being attracted by his captivating demeanour. Thus many people embraced Islam only on hearing his discourse, or on seeing his mien, or on having a glimpse of his, or by tasting his luscious diction.

Of all the historic facts about him, one that astonishes most a critic, a humanist or a sociologist, is the revolution which Islam brought in the ignorant Arabia.

In ordinary course, if such a society is sought to be reformed by popularising education and by adopting customary instructive measures, it would require long time to elapse, so that the old generation which was vice-addicted has worn away and a new generation has been founded. But we should not ignore the influence of attraction. As we have said like flames of fire which burn the roots, it would burn the evils to ashes.

Majority of Prophet’s companions extremely loved him and it was by carriage of love that they travelled this long distance in such a short period and revolutionalised their society so briskly:

Our wings and feathers are lasoo of his love,
It drags (us) by our forelock to beloved's street;
Why should I enlighten my whereabouts,
When my beloved's light never fails,
His light is to the right and to the left above and below
On my head like crown and round my neck like a collar.

LOVE OF ALI IN THE QURAN AND SUNNAH

The preceding discussion elucidated the merits and effects of love. Incidentally it became obvious that love with the pious is rather a means for self-reformation and self-edification and not an end in itself. Let us now see whether or not the Quran has specified anyone to be loved by us.

The Quran reports all the early Prophets having said: "We do not want it from the people, our reward is with Allah alone". But it asks the last of the Prophets to say to the people: "I do not want any requital from you except your love with my kith and kin".

Here a question arises: why all those Prophets did not demand a recompense and why did the last of the Prophets want a requital for his mission and asks the people to love his nearest relatives as a reward of his mission? The Quran itself answers this question: "Say the love which I have asked for from you is to your own benefit. My own reward? It is due from none but Allah". That is to say, the Prophet means: "What I want as a reward reverts to you and not to me. This love is a ladder leading to your perfection and edification. Primafacie, it is called reward but in fact it is yet another benefit which has been bestowed on you by me". Because the people of Apostolical House did never go near vice; they remained pious and chaste.

ABODES OF PIETY AND PURITY

Love with and devotion to them results in nothing but obedience to the truth and pursuit of virtue. Their love is like alchemy which transmutes and augments. Of all conformable to Quraba (kith and kin), Ali is the most befitting. Fakhr-i-Razi says, "Zamakhshari reports in Kashaf: when this verse was revealed, they asked from the Prophet, 'Who are those of your kith and kin whose love has been made obligatory on us'? The Prophet replied: "Ali, Fatima and their sons".

This tradition proves that these four personalities are Prophet's Quraba, i.e. the near ones from love with whom people should benefit. To this effect, arguments may be advanced from some other angles also:

1. The verses about مودت فی القربیٰ (affection with near ones).

2. Undoubtedly the Prophet loved Fatimah most of all and said. "Fatimah is part and parcel of myself; whatever offends her offends me". He also loved Ali and Hasnain as is clear from abundant and consistent traditions reported in this context.

Hence love with them is obligatory on the whole of the Umma, 43
because the Quran says "Follow the Prophet (so that) you may find the 44
right course and get guided." It again says: "For you, virtuous precedent is 45
instituted in the life style of messenger of Allah". It proves that love with the progeny of Muhammad, i.e., Ali, Fatimah and Hasnain is obligatory on all the muslims.

There are numerous traditions reported from the Prophet, enjoining love with and affection towards Ali:

1. Ibn Aseer cites (from traditions) and says: Prophet said, "Oh Ali! God 46
has enriched you with merits which are the most coveted for by His men. Avoidance of worldly benefits: He constructed you in such a mannerthat neither you benefit from the sordid world nor does it from you. He endowed you with the love for the have-nots. They are happy with your leading them and you are happy with them because they follow you. Blessed is the one who loves you with rectitude. Cursed is the man who has 47
animosity with you and fabricates lies against you".

2. Suyooti reports that the Prophet said, "love with Ali is the faith and 48
enmity with him is the hypocrisy."

3. Abu Naeem narrates the Prophet having said while addressing the Ansar, "Should I tell you a thing which if you hold fast you will not get astray?" They said, "Yes, O Prophet of God". He replied, "It is Ali. Love him for the sake of my love, because Allah through Jabra'eel has bade me to tell you this".

The Sunnis have also narrated from the Prophet, inter alia, that a glance at Ali's face and description of his merits is like offering a prayer. Tabari narrates from 'Aisha saying, "I saw that my father would constantly 49
gaze at Ali. I asked him, 'My dear father! I see you often looking at Ali, why

so'? He replied 'O my daughter, I have heard the Prophet saying: 'a glance at Ali's face is like saying a prayer". Ibn Hojr reports from 'Aisha that the Prophet said, "The best of my brothers is Ali and the best of my uncles is Hamza. Rememberance and mention of Ali is like saying of a prayer".

By Allah and by Prophet, Ali was the most loved. Hence he is the best of the loved ones. Anas bin Malik says, "One of the boys from Ansar would be detailed each day for attending the Prophet. One day it was my turn. when Umm-i-Aiman brought a roasted fowl to the Prophet. She said 'Oh Prophet of God! I myself have caught it and have roasted it for you'. The Prophet said' 'Oh Allah! send Thy cherished servant to join me in this feast'. In the meantime the door was knocked and the Prophet asked me to open it. I said to myself may be he is an Ansar. But I saw Ali at the back of the door. I told him that the Prophet was busy, and I returned to my own position. Once again there was a knock; the Prophet asked me to open the door. Again I prayed: may he be an Ansar. I opened the door, but again it was Ali. I said to him that the Prophet was busy, and I myself resumed my position. Again there was a knock and the Prophet said, 'Anas! go and open the door and let him in. You are not the first to be clannish. He is not an Ansar'. I went and conducted Ali in. He joined the Prophet in eating the roasted fowl".

THE SECRETS OF ALI'S ATTRACTIONS

What is the cause of Ali's love and affection in hearts of men? The secret of love has not till today been discovered by anyone. It is not possible to evolve a formula saying that had it happened so this wuld have been the result and had it happened the other way that would have been the result. However, it has a secret. There is something in the beloved which attracts the lover and is bewitching for him. The love and attraction in the foregoing chapters has been named as Ishq. Ali no doubt is the beloved of and coveted by men. Why? and to what end? Why this is exceptional with Ali that he inspires love and allures the souls to himself. Why has he become a perpetual phase and why does he live to eternity? Why do the hearts feel that they are acquainted with him? Why did people not feel that he is dead and it is why that they find him alive?

Admittedly the object of love is not his body because he is not bodily present amongst us and we do not feel him as such. Moreover, love with Ali is not equivalent to the hero-worship of all nations. It will be doubtful if we say love with Ali is sequal to love with his human and moral merits and that love with Ali is love with humanity. Doubtless, Ali is an embodiment of a

perfect man. It is also correct that man loves great models of human virtue. But let Ali possess all these human merits, let him possess wisdom, knowledge, devotion, sacrifice, humility, decorum, kindness, affection, love for the weak, justice, freedom, independence, regard for humanity, selflessness, chivalry, bravery and kindness even towards his enemy; (and according to Maulvi: you are in chivalry the Lion of Allah; We do not know what you are in benevolence), generosity, benevolence, and all that Ali had let him have; if he would not have enjoyed the complexion of God, he would not have been so much captivating and inspiring as he is till today.

Ali is loved because he has connection with Divinity. He, imperceptibly, from the depths of our hearts attracts us towards the truth and towards determination. And when we say Ali is one of the greatest signs of Allah, it is for the reason that we find in him the manifestation of truth. Hence men's love for him. In fact what reinforces people's love with Ali is the bondage of love of God hidden in their souls. As the souls are eternal, so is love for Ali. There are so many brilliant points in Ali's personality, but what is always sublime and illuminating is his faith and sincerity which has blessed him with Divine determination.

Sauda Hamdani is a lady fond of Ali. She in presence of Mo'awiyah paid salutation to Ali and described his merits: "Blessed is the soul who has been burried and with him justice has been burried. He was so committed to truth that no other heart could do. He was conjoined with faith and belief". Saasaa-b-Sohan Abdi is another devotee of Ali. He is from amongst those who joined Ali's funeral on the fateful night. When they burried Ali and heaped dust on his body, Saasaa put one of his hands on his heart and threw dust on his head with the other, saying, "Death be happy to you! You were born in pious premises. Your perseverance was vigorous, your efforts were marvellous. You had control on your thoughts and your bargain was profitable.

"You have reverted back to your Creator and He has happily welcome you. His angels have rallied around you. You have resided in the proximity of the Prophet. Allah has brought you closer to Himself and has put you in the vicinity of your borther Mustafa. He has made you drink from his cup.

"I wish Allah may grace us to follow you and trace your footsteps. We should keep your fiends to be our friends and your enemies to be our enemies and may be we are resurrected among the company of thy friends.

"You discovered what others could not. You reached where others could not. In the view of thy brother, the Prophet, you have battled. With

Allah's Faith you stood fast in a befitting manner upto enforcement of Sunnah, eradication of opposition to it and establishment of Faith. Best ol salutations to you.

"Through you the Muslims were fortified, their ways became clear and Divine commands were enforced. No single person would ever possess all those merits and charms which you singly possessed. You were responsive to the Prophet's call. You were foremost among others to receive Prophet's approval. You hastened to his assistance. You defended him at the risk of yourlife. In the moments of dread and horror you assaulted with your sword, The Zulfiqar, and broke the aggressor's spinal cord. You uprooted idolatory and meanness. You dragged the transgressor through sand and blood. May you rest in peace, O the leader of the faithful!

"You were nearest to the Prophet. You were the first to embrace Islam. You were full of confidence. You were of the firm mind. You were rich in virtue. May God not deprive us of our reward for our missing you. May He not abandon us after you.

"By God! thy life was key to virtue and lock to vice. Thy death is key to every vice and lock to every virtue. Had the people benefitted from you, blessings would have showered on them from heavens. But they preferred the sordid world". 53

Yes they preferred the sordid world. They could not face justice and Ali's determination. Ultimately rigidity and stagnation came out of the sleeves of such a people and martyred Ali.

Ali is matchless in having such friends and selfless devotees who laid down their lives in the cause of his love and affiliation. They marched even to the gallows. The pages of Islamic history are proud of their blossoming, beautiful and marvellous biographies. Hands of the ignoble criminals like Ziyad, son of unknown, his son Obaidullah, Hajjaj bin Yusuf, Mutawakkil and, above all, Mo'awiyah bin Abi Sufian are soaked to elbow of the blood of such a cream of humanity.

ALI'S ANTAGONISATION

We will confine our discussion to four years and a few months of Ali's Caliphate. Ali has always been a personality with two faculties. Ali has always had attraction as well as repulsion. Especially from the beginning of Islamic era we have been seeing a class of people circumambulating Ali. The

other group has had no love last for him; they would rather feel annoyed with him.

However, the period of his Caliphate and the times after his death, i.e., the periods of his historical reassertion have been the main periods of his attraction and repulsion, as his public contacts prior to his Caliphate were lesser, therefore, his attraction and repulsion found lesser manifestation.

Ali antagonises and offends. This is yet one among many of his great distinctions. Every man of conviction and principles and particularly a combatant revolutionary, who is after accomplishing his goals in conformity with
these words of Allah: "They struggle in Divine Path and are not subdued by 54
threats", rightly antagonises and offends. Therefore, in his own lifetime, if his enemies were not more, were even in no way less than his friends. If today Ali's personality is not misdescribed and if it is faithfully projected, many a claimant of his love would be found standing amidst his enemies.

The Prophet sent Ali in Command of an army to Yemen. On his way back, in order to see the Prophet, he decided to go to Mecca. Near Mecca, on making one of his men incharge of the affairs, he himself hurriedly proceeded towards Mecca. The Second-in-Command distributed amongst the soldiers the robes, Ali had brought along, so that they may enter Mecca in new clothes. On his return, Ali objected to it. He considered it to be an act of indiscipline, because it was not desirable to distribute the robes before seeking the approval of the Prophet. In fact, in Ali's estimation spending from National Treasury without the sanction of the head of the Muslims would be an act of criminal misappropriation. In these circumstances, Ali ordered that the robes should be removed from their persons and be entrusted to the Prophet at an appropriate juncture. The Prophet himself might deal with them. The men of Ali's army got offended by his action. As soon as they reached the Prophet, he enquired about their welfare. They started complaining against Ali's displeasure over the
distribution of the robes. Addressing them, the Prophet said: "O Men! do 55
not complain against Ali! By God, he is more strict in way of Allah than anyone who might complain against him".

Ali never showed any latitude to anyone in the way of Allah. If he ever showed favour to anyone, it was for God's sake. Naturally, such a policy is antagonising and offends the greedy and selfish at heart.

Amongst the Prophet's companions, none had such selfless friends as Ali had. Likewise, none of them had such daring and desperate enemies as

Ali had. He was a man whose even funeral was apprehended to be assaulted by his enemies. He himself was aware of such a situation. He had anticipated it. He, therefore, made the will that his grave should be kept secret from all except his sons. So much so that after the passage of one centurry, i.e., after the downfall of Omeyyades, extinction and liquidation of Kharijites, and after animosities and vengeance had subsided, his sacred grave was made known to public by Imam-i-Sadiq.

THE DEVIATORS, THE RENEGADES AND THE REBELS:

Druing his Caliphate Ali repelled three elements and drew sword against them, i.e., the people of the Camel, whom he himself called "the Deviators", the people of Siffeen, who were called by him "the Renegades", and the people of Nahrwan, known as the Kharijites, who by him were called "the Rebels". 56

"So when I (Ali) issued decrees of Caliphate, one group betrayed 57
allegiance, the other became Renegade, and the third became recalcitrant and Rebellious".

The deviators were mentally greedy people, they were voracious and advocated inequality. Most of Ali's discourses, underlining justice and equality, are often meant for them.

The mentality of the Renegade was that of diplomacy, duplicity and hypocrisy. They struggled to usurp power and to root out the authority of Ali. Some of them had made offers of getting close to him, meaning that in this way he might fulfil their ambitions. He did not accept it because he was not used to it. He had come to fight against tyrrany and not to acquiesce in it.

On the other hand, Mo'awiyah and his type were against the very basis of Ali's government, they wanted to capture the seat of Islamic Caliphate. In fact, Ali's battle against them is a battle against hypocrisy and duplicity.

The mentality of the third group viz. the rebels was a mentality of unfair prejudices, dry asceticism, and dangerous ignorance. Ali had forceful repulsion against all of them. He adopted a non-compromising attitude towards them.

One of the manifestations of Ali's being a perfect man and a magnanimous personality is that from the position of authority and assertion he

had to confront multifarious groups and divergent resilences and he combated them all. Some times we find him in the battle field fighting with the greedy and voracious", "camelists", and at others we find him in the battle field confronting the multifacet treacherous diplomats and at times facing idiots and perverts of the self-styled sacerdotalism.

We revert to our debate about the last group viz. the Kharijites. Although they have been liquidated yet they have left an instructive and admonitary piece of history. Their thoughts have circulated amongst all the Muslims. Consequently, during the fourteen centureis, inspite of the fact that their manpower and even their name stand extinct, their spirit has been always and continues to dominate the formalists and is held tobe the greatest resistance in the way at progress of Islam and the muslims.

EMERGENCE OF THE KHARIJITES

Kharijites, that is, rebels, is a derivative of 'Khorooj' which means 58
revolt or rebellion. They emerged from "arbitration". In the battle of Siffeen the last day was going to end in victory of Ali. Mo'awiyah in consultation with Amr bin 'As took a very clever step. He saw that all his pains and efforts had failed and defeat was just a pace ahead. He thought that but for creation of confusion nothing would lead to their escape. He ordered that Qurans should be hoisted atop the launces. Thereby meaning: "O Men! we are people of the Quran and the Qibla, let us make it our arbitrator amongst us". It was not a plea to have been innovated by them. Earlier Ali had proposed in the very same words, but they did not agree. Even now they would not agree. It was an excuse to avoid a total defeat.

Ali rose his voice: "Kill them, they now exploit the leaves and the letters of the Quran as a hidy-hole but soon hereafter they will continue in their anti-Quranic manners. The leaves and the letters of the Book have no supremacy over and preference to its spirit. I am the spirit and the real manifestation of the Quran. They have hoisted the Quran while they mean to destroy its significance and spirit".

A group of the ignorant the vague and spurious divines who were in large numbers, among themselves looked through Ali: "What does he say"? They cried out, "Should we fight with the Quran? Our war is for restoration of the Quran; if they have submitted to the Quran why this fighting affair?"

Ali said, "I also say fight for the sake of the Quran. But they do not have any interest in the Quran. They want to have only a shelter in its letters and script".

In Islamic jurisprudence, in the Chapter of 'Al-Jehad' (the Crusade) there is a proposition called "The Infidels Warding off harm through Muslims".

The proposition means that if the enemies of Islam, while at war with the Muslims, use the Muslim prisoners of war as a means to their own protection and keep them ahead of themselves as a shield and themselves keep busy in their rear to cause damage to the Muslim fighters, in such a manner that if the Muslim forces want to defend themselves or to lead an advance or to halt the enemy offensive, they will be inevitably killing their enemies' shielding device viz. their own co-believers, on the principle of necessity, because without that a combat with the warring and aggressive enemy will not be possible. In such circumstances in the larger interest of Islam the killing of the muslims has been held to be justified. They are also the soldiers of Islam. They are martyres of the Divine cause. At the most their relatives bereft may be paid blood money from the Islamic budget. This rule is not perculiar to Islam. In the International Law of Belligerency and Armed forces, it is a recognised rule that if the enemy want to utilise the captive forces, they (parent army of the captives) may destroy such P.O.Ws to get hold of the enemy and to repulse them.

In these circumstances when Islam says "Kill and do away with a living Muslim so as to achieve triumph of Islam", the paper and the binding cover are no exception to it. The leaves and the volume are sacred only for their significance and substance. Today the war is war of survival of the message of the Quran. They have taken its paper as an instrument to obliterate its significance and the substance.

However, ignorance and idiocy had blindfolded them. They could not comprehend truth. They said, "not only that we ourselves do not fight with the Quran but also, because fighting with the Quran is itself a vice, we must try to enforce prohibition aginst it, and those who fight with the Quran we must fight against them".

The ultimate victory of Ali was just a few few moments ahead. Malik-ul-Ashtar, a loyal, devoted and venturesome officer, was about to reach the commanding tentage of Mo'awiyah and to raze it to the ground so as to remove the thorn from the pious body of Islam. In these very moments this group staged their revolt against Ali and said, "We will assault you from behind". All that Ali could do was to convince them but they had become more obstinate in their refusal and insisted upon refraction. Ali sent a message to Malik to cease fire and return from the battle field.

He, in reply to Ali's message, said: "If I am given some moments more the war will end and the enemy will be completely annihilated". They drew their swords saying: "Either order him to come back or we will cut you to pieces".

He again sent a message "If you want to see me alive suspend the battle and come back". He returned and the enemy was happy that his fraud had worked.

The battle was halted so that the Quran may be made arbiter, so that an arbitration council may be constituted and the arbitrators of both the sides as is enacted in the Quran and Sunnah may sit to decide the matters and remove the animosities or it may add yet another differnce to the existing ones and may make worse what was bad. Ali said "They should appoint their arbitrator so that we may appoint ours". They without little difference rather unanimously appointed Amr-bin-'As, the craftiest of the world, to be their arbitrator. Ali proposed that Abdullah bin Abbas the well known statesman or Malik-ul-Ashtar, the devoted and far-sighted faithful, or a man of their calibre may be appointed (as arbitrator). But the asinines went in search of their own homogeneous and proposed Abu Moosa, an unwise person who had no mutuality with Ali. The more Ali and his friends asked them that Abu Moosa was not a man fit for the job, the more they disagreed with each else. He said: "If the things have assumed these proportions, then do whatever you like". Ultimately he, with the assumptive authority of an arbitrator from the side of Ali and his friends, joined the arbitration council. After months of consultations, Amr bin 'As said to Abu Moosa, "It is better that in the larger interest of Muslims, neither Ali nor Mo'awiyah should be there. We must elect a third person and he could be no other than your son-in-law, Abdullah bin Omar. Abu Moosa replied, "You are right. What is now the difficulty?". He said, "You should remove Ali from Caliphate and I shall remove Mo'awiyah. Thereafter the Muslims should go to elect a befitting person. They will definitely elect Abdullah bin Omar. Thus the disputes will be outrooted".

They agreed to this proposition and made proclamation for the public to assemble for hearing the results announced.

People collected, Abu Moosa looked towards Amr bin 'As to take the pulpit and declare his verdict. Amr bin 'As said, "I? You are the grey-hair and veteran companion of the Prophet. I will never take courage to have precedence on you in expressing my views". Abu Mossa moved from his seat and sat on the pulpit. Hearts were beating fast. Eyes were dazzled and

breaths were held up in the bossoms. All were zealously expectant of what could the result be? He started giving out his views: "After deliberations we found it to be in the interest of the Ummah that neither Ali nor Mo'awiyah should be there and that let the Muslims elect whomsoever they like".

He removed the ring from one of his right fingers saying, "I remove Ali from Caliphate in the like manner as I have removed this ring from my finger". Having said this he demounted.

Amr bin 'As moved upto the pulpit, sat there and said, "You have heard Abu Moosa removing Ali from Caliphate. I also dismiss him from Caliphate as Abu Moosa has done". He removed the ring from one of his right fingers and put it on one of the left and said, "I instal Mo'awiyah to the Caliphate in the like manner as I have just put this ring on my finger". With this he stepped down the pulpit.

There was pendamonium in the assembly. People pounced upon Abu Moosa. Some of them lashed him. He took to his heels to Mecca. Amr bin 'As also left for Syria.

Kharijites, who were authors of this situation, for themselves saw the outrage to arbitration and discovered their fault. However, they did not realize where did the fault lie. They did not admit that it was their fault to have fallen prey to the fraud of Mo'awiyah and Amr bin 'As and to have suspended the war. They also did not say that after conceding to arbitration they had erred in the choice of the arbitrator and appointed Abu Moosa to match Amr bin 'As. They rather said that the very appointment of the two persons as arbitrators and Judges in matters of Divine Faith was an act un-Islamic and of infidelity because Allah alone is the arbiter and not the men.

They came to Ali saying, "We did not realize. We accepted arbitration. You have become a renegade and we too. We have repented. Let you too repent". The misery revived and became manifold.

Ali said, "Repentance is good in all circumstances. God may forgive us for our sins. We always express repentance for every sin". They said, "It will not suffice, say 'arbitration was a sin', and you repent this sin". He said, "Virtually I did not invent this proposition of arbitration. On the other hand how could I declare something to be a sin which is permissible in Islam? Why should I confess a sin which I have not committed".

Hence they organised a religious denomination. To start with, they were a rebellious and an insurgent faction, therefore, they were called "Kharijites". By and by they evolved basic doctrines for themselves. The party which initially had political semblance, gradually adopted religious complexion. Very late the Kharijites on the excuse of being supporters of a religion, started active poignant propaganda. In course of time they started thinking that by their own appreciation they should trace out the root cause of the malady of the Muslim world. They came to the conclusion that Osman, Ali and Mo'awiyah, all of them, are at fault and sinners. We must fight against the vices so produced. We should enjoin virtue and prohibit vice. Therefore, the Kharijites religion emerged for enforcing "Virtue" and prohibiting "vice".

There are two pre-requisites for enforcement of virtue and prohibition 59
of vice: Insight in precept and insight in practice.

If insight is lacking in precept, as it appears in the traditions, '. . its demerits are more than its merits.' However, the insight in practice has two prerequisites which are juridically called as "producing effect" and "avoiding side-effects". These two pre-requisites can be achieved only when logic is allowed to operate. Kharijites neither had insight in precept nor the insight in practice. Kharijites possessed neither of the insights. They were idiots, devoid of insight. They were basically abnegators of insight in practice. They asserted that there must be automation in practice and a blind performance.

BASES OF KHARIJITES DOCTRINE

The bases of Kharijism lay in a few matters:

1. To declare Ali, Osman, Mo'awiyah, the Camelists and the Arbitrationists, those who generally agreed to arbitration, as infidels, except those who having once agreed to arbitration subsequently expressed repentance;

2. To declare them as infidels who do not acknowledge Ali, Osman and the rest mentioned above as infidels;

3. Faith is not only a spiritual belief, it must be translated into action by enjoining the virtue and by prohibiting the vice;

4. Absolute and obligatory revolt against a tyrranical Ruler and Imam.

They said enjoining 'virtue' and prohibiting 'vice' is not conditional to 60
anything. This Divine rule must operate everywhere and without exception.

For such of their beliefs, it dawned on them that everyone else on globe was an infidel and liable to be condemned to death and to be perpetually lodged in Hell.

KHARIJITE DOCTRINE OF CALIPHATE

The only concept of kharijites attracting the modern revisionists is their theory about the Caliphate. They had a democratic idealogy. They
said, "Caliphate should be achieved by election. The best qualified to it is 61
the one who has the qualities of faith and reticence. May be he is a Qureishite or non-Qureishite. May be he is from a notable or an insignificant and backward tribe, or is an Arab or a non-Arab".

If after election or receiving the allegiance, he (the Caliph) acts contrary to the interests of Islamic society, he is to be dismissed from Caliphate, and if he refuses to do so, war must be waged against him till he is killed.

They stand in opposition to the shiahs who say that Caliphate is pre-ordained by Allah and the Caliph is appointed by God alone. They stand in opposition to sunnis as well who say that the Caliphate is only for the Qureishites and adhere to (the tradition that) "The Imams must be from the Qureish". "الائمۃ من القریش"

Obviously their idea about the Caliphate, is not contemporaneous 62
with their origion. Rather it proceeds from their famous slogan " لا حكم الا لله " (command is from none except Allah and as is derived from "' نہج البلاغۃ ", they were originally adherents of the view that the people and society do not stand in need of an Imam or a government. They should of themselves follow the Book of Allah.

But subsequently they retraced and themselves confided allegiance in 63
Abdullah bin Wahb Raasbee.

THEIR BELIEF ABOUT THE CALIPHS

They uphold the Caliphates of Abu Bakar and Omar, because accord- 64
ing to their view both of them were elected to the Caliphate through a fair franchise. They did not even deviate from pursuing the right goal and

committed no transgression. They accepted the fairness of the elections of Osman and Ali. Ultimately, they siad that Osman from the end of the sixth year of his Caliphate, deviated and ignored the interests of the Muslims, hence he was (automatically) dismissed from the Caliphate and as he continued in office hence a renegade and liable to be killed. And as Ali accepted the proposal to arbitration and subsequently did not repent, he apostatized and became liable to death penalty. Thus they disown Osman from the seventh year of his Caliphate and Ali from the time of arbitration.

They expressed abhorence against all of the Caliphs and remained at war with them.

ELIMINATION OF KHARIJITES

This faction emerged towards the end of the fourth decade of the first Hijra Century as a consequence of the Formidable Fraud. They did not remain in field for more than one and a half centuries. Because of their recklessness and desperation they were victimised by the Caliphs, and this brought themselves and their religion to elimination and liquidation. They were totally eliminated in the initial period of the Abbaside rule. Their dry and lifeless logic, their aridity and harshness of manners, the divergence of their ways from life and last of all their courage which shunned dissimulation even in its true logical sense, wrought their elimination. The Kharijite school was not a school which ought to have survived. However, it has left its imprints. Their thoughts and their ideas have influenced all Islamic denominations. Even now a days many 'Nahrwanis' are available. Exactly, as it was in days and time of Ali, they are the internal, and the most dangerous, enemies of Islam. As the Mo'awiyahs and Amr bin 'Ases had been and are always present, they exploit, to their own benefit, the existence of the Nahrwanis though they are considered to be their enemies.

RITUAL OR SPIRIT?

It is exercise in futility to dilate upon Kharijism or Kharijites as a religious issue, because today such a religion is existing nowhere in the world. However, the present debate about Kharijites and the nature of their works will serve as a warning to our people and our society. Because inspite of extinction of Kharijites' religion, its spirit has not died away. The spirit of Kharijism has transmigrated into the souls of many of us.

It is essential to say a few introductory words:

May be some religions are dead 'Ritual-wise' but they are not so 'Spirit-wise'. Likewise, the contrary is also possible, i.e., may be a religion is alive 'Ritual-wise', but it is dead Spirit-wise. Therefore, this is also possible that a man or men may be Ritual-wise followers of and adherents to one religion, but in reality may not be the followers of that faith. Its contrary is also possible, i.e., some may be actually followers of one religion but their practice may give no evidence of their faith.

For instance, as we all know after the demise of the Prophet, for two reasons Muslims were divided into two sects, viz. Sunni and Shiah. The Sunnis are within the four-corners of one belief and practice, and Shiahs are within the four-corners of the other.

A Shiah asserts that Ali is immediate successor of the Prophet. He had appointed Ali to his succession and Caliphate per Divine command, and after the Prophet he had exclusive right to this office. The Sunnis say that Islam in its legislation has not specifically anticipated the question of Immamate and Caliphate and that it has in fact left the resolution of this important issue to the discretion of the people themselves, the maximum restriction being that election must be made from amongst the Qureish.

Shiahs make Propeht's many companions, who are considered to be men of status, stature and renown, susceptible to criticism and the sunnis hold just the opposite of Shiahs' view. Everyone who is said to be a companion (Sahabi) is viewed with strange credulity. They say, "All the companions of the Prophet are just and righteous". Shiaism is based on critical appreciation, investigation, increduality and hair spliting. Sunnism is based on credulity and excuse "God willing, it might have been a cat".

In this age, where we happen to be, whosoever says, "Ali is the immediate successor of our Prophet", we readily declare him to be a Shiah expecting nothing more from him. Let him belong to any denomination or to any way of thinking.

But if we go to the period of advent of Islam, we come across a distinct spirit which happens to be the soul of Shiaism. They were the minds capable of faithfully, accepting the behest of the Prophet about Ali and did not suffer from any disbelief or distrust. The opposite of this spirit and this way of thinking has been another mentality and school of thought who with all the completeness of faith, which they had in the Prophet, accepted the behests with a sort of reservation and with such interpretation and construction as were never intended.

In fact schisms and divisions in Islam originated from here. One schism was in majority. They were shallow and looked only to the surface. Their vision was neither sharp nor deep so as to discern the implications and the consequences of every event. They looked to the surface and attached presumption of correctness to it. They used to say, "A number of elderly companions (of Prophet), the veterans and the seniors in Islam have followed this course; therefore, it cannot be said that they have erred." But the other group who were in minority would at the same time say, "Personalities are held in esteem by us only when they themselves show respect to the truth. However, if we find that Islamic principles are being violated by the veterans, they cease to enjoy respect (with us). We uphold principles and not the personalities". Shiaism emerged with this spirit.

When we go through Islamic history in search of Salman-i-Farsi, Abu Zar Ghifari, Miqdad Kindi, Ammar-i-Yasir and the likes, we wish to know what were the factors which persuaded them to take Ali's side and to ignore the majority? We will find them to be men of principles, and the men aware of principles. They were Faithful and knew what was the Faith. They would say, "We should not hand our intellect and wisdom over to others because there is apprehension of our erring when he errs".

In fact, their's was a mind ruled by facts and principles and not by persons and personalities.

One of the Amir-ul-Momineen's (Ali's) companions, during the battle of Jamal, fell in serious doubt. He looked to both the sides. On the one side he saw Ali and stalwarts of Islam wielding their swords under Ali's Command! On the othe side was 'Aisha a harem (wife) of the Prophet, and about Prophet's wives the Quran laying down: "His wives are mothers of the 65
Ummah", and under her command was Talha, a senior in Islam, of happy antecedents, a sharp shooter and a veteran 'strategician' of Islam who had a rich record of services for the cause of Islam; moreover there was Zubair with nobler antecedents than Talha's, who even on the day of Saqeefa had been among those who took shelter in Ali's house. He was awefully confused, "What is this all? After all Ali, Talha and Zobair are amongst the veterans of Islam and have been volunteers of Islam in the worst of odds. Now they have arrayed themselves agaist each other? Which of them is nearer to truth? What to be done in this confusing conflict?" Beware! he is not to blame much; perhaps even if we would have been in those very circumstances, where he happened to be, the personalities and antecedents of Talha and Zobair might have blurred our vision too.

Now when we visualize Ali, Ammar, Uwais Qarni and others confronting 'Aisha, Zubari and Talha, we feel no hesitation to hold that the latter were a group of men of vicious countenance, i.e., impressions of vice and dishonesty were writ large on their faces. Their eyes, their appearances and their faces betrayed their amibitions. But if we would have been there and would have seen their antecedents from close quarters, haply we too could not have helped falling in doubt.

Today, when we hold the first group to have been on the right and the second in the wrong, it is because of history's verdict, and the facts having become clearer. We, having identified the nature of Ali and Ammar on the one side and the nature of Zobair, Talha and 'Aisha on the other, can make a better judgment between them, or at least even if we were not students of or expert in history we have been taught so from our childhood. However, on that day none of these factors was available.

Anyhow, this gentleman appeared before Ali and said: "Is it possible that Talha, Zubair and 'Aisha may concur on untruth. How could personalities like them, from among the old companions of the Prophet, err and take to wrong course? Is it possible?"

Ali replied in such a conclusive and authoritative phrase, which according to Dr. Taaha Husain, the Egyptian writer and the Philosopher, "had never been heard elsewhere since the cessation of Divine Voice and discontinuance of revelation".

"You have been illusioned and you have fallen in confusion. Right 66
and wrong are not measured in scales of personalities and statures of individuals. It is incorrect to first hold personality to be a yard-stick, thereafter to measure Right and Wrong on those standards and then to hold that this thing is Right because such and such persons have acquiesced in it and that thing is wrong because such and such persons are opposed to it". Nay! personalities should not be made the measure sticks for Right and Wrong. It is Right and Wrong which should be the criterion of individuals and their personalities.

That means, "you should be cognizant of Right and Wrong. You should not go after persons and personalities. Individuals, whether personalitywise great or small, must be compared with truth. If they are found conformable to it, accept them, otherwise do not. The question is not as to whether Talha, Zobair and Aisha can or cannot be Wrong?".

Here Ali has held Truth itself to be the touchstone of Truth. The spirit of Shiaism is nothing other than this. In fact, Shiaism is schism sequal to a specific view which gives importance to the Principles of Islam. Necessarily, Shiahs have emerged as critics and iconoclasts.

Ali, a Youth of thirty three years, after the Prophet, led a minority of less than the number of his fingers against him were men of sixty years with majority and multitude. The logic of the majority was, "This is the course of the veterans and seniors, and the veterans never err. Hence we follow their course". The logic of the minority was, "It is Truth that never errs. The seniors must make themselves conformable to Truth".

From here it becomes obvious that how numerous are the men whose practice may be shi'ite but their precept is not.

The goal of Shiaism, like its spirit, is to recognise the Truth and to follow it, and of its greatest effects are "attraction" and "repulsion"; but not every attraction and repulsion. We have earlier said some times attraction is attraction of fallacy, sin and the sinner; and repulsion is repulsion of Truth and human merits. The repulsion and attraction must be of the kind of Ali's attraction and repulsion, because a Shiah must be a copy of Ali's life-style. A shiah must also, like Ali, be a personality with two faculties.

This introduction was intended to realize that it is possible that a religion may be dead but its spirit may survive amongst such a people who may not only primafacie be not its followers, but may also be taking themselves to be its opponents. The Kharijites' religion is today dead, i.e., no significant group exists on globe who under the same title may be following it. But has the spirit of Kharijites died out? Has this spirit not transmigrated into other religions? Has, God forbid, this spirit not been breathed into us, particularly in our 'clerics' claiming piety?

These are the subjects to be seperately dealt with. If we correctly identify the spirit of Kharijism, we may be in a positin to answer this question. The discussion about Kharijites may also be useful only from this angle. We must know why did Ali repel them, i.e., why did Ali's attraction not attract them and, to the contrary, why did his repulsion repelled them.

Admittedly, as we will subsequently see, all those idealistic elements, which influenced the formation of the personality and spriit of Kharijites, were such as they could not withstand the thrust and impact of Ali's repulsion. Their spirit had many such prominent and brilliant merits, which

could be a subject of Ali's attraction, had the same not been concomitant with a chain of dark points. But the dark aspects of their spirit were so abundant that they pushed them amongst Ali's enemies.

DEMOCRACY OF ALI

Amir-ul-Momineen dealt with Kharijites in an extremely liberal and democratic manner. He was their ruler and they were his subjects. They to their capacity indulged in all political activities without his sending them to prison, nor he lashed them. So much so he did not even cut the stipends of the impudents from the public exchequer. He viewed them in the same manner as he viewed all others. Such instances may not be foreign in Ali's biography, but they are no doubt found less elsewhere in the world. They were everywhere free to express their beliefs. Ali himself and his companions faced them without any curb on their freedom of belief. They held moots. The parties argued their own cases and rebutted the other side's arguments.

Perhaps this much of liberty that a government should be so democratic to its opponents goes in the world without a precedent. They would come to mosque interfere in the sermons and discourses of Ali. One day Ali was on the pulpit a man came there and posed a question to which Ali gave a prompt reply. A kharijite from amongst the people cried out, "God may kill him, what a wise he is". Others wanted to man-handle the Kharijite but Ali said, "Leave him. He has abused me alone".

Kharijites would not offer their prayers if Ali led the congregation, because they held him to be an infidel. They would come to mosque and would not offer prayers whith Ali, and thereby caused him anguish. One day Ali was leading the congregation, a Kharijite with the name of Ibn-i-Kawa came there and with insinuations at Ali loudly recited this verse of the Quran:

This verse addresses the Prophet, "It has been revealed to you and to your precursors that if you get Polytheists all your achievements will be ignored, and you will be from the losers". By reading this verse Ibn-i-Kawa warned Ali, "I am aware of your antecedents in Islam. You are the first muslim. The Prophet opted you as brother. On the eve of migration your dedication was inspiring, when you slept in Prophet's bed. You left yourself at the mercy of the swords. Finally your services in the cause of Islam cannot be ignored. But God has warned the Prophet himself, 'If you go Polytheist your achievements will be ignored'. As you have now become infidel, so you have effaced your past record".

What was Ali's reaction? He assumed silence till Ibn-i-Kawa recited the verse to its end. As soon as the verse was complete, Ali continued with the prayers. Inb-i-Kawa once again repeated the same verse, and Ali instantly 67
resumed silence. Ali would keep silent because the Quran says: "When the Quran is being recited, lend it your ears and be silent". For this very reason during the prayers the led are supposed to be silent and attentive when the Imam is busy reciting.

After repeating the verse, a few times Ibn-i-Kawa wanted to disturb the formation of the prayers. Ali recited this verse, "Be patient. Allah's promise is true. It must materialise. These men devoid of faith and conviction cannot harass you, nor they can impair your determination". He took 68
no further notice and continued the prayers.

KHARIJITE'S INSURGENCY AND REVOLT

To start with the kharijites were peaceful and would feel contented with free dialogue and criticism. Ali had also been extending the same treatment to them as we have alluded to above. He in no way interfered with them. So much so that he did not cut their dues from the ' ' (Public Treasury). But gradually when they became disappointed of Ali as he would not repent, they changed their policy and decided to wage a 'revolution'. They gathered in the house of one of their collaborators. He made a fiery and provocative speech and invited his friends to rise in arms and to launch revolt in order to enjoin virtue and enforce Prohibitions. He said in his speech:

"After His praise. I swear by God! it is not befitting of that people 69,70
who have faith in the merciful God and accept the commands of the Quran that the sordid world be more attractive for them than the decree to do good and to avoid evil and the words of Allah. May be that they (the decree and the Divine words) bring losses and involve risks. Whosoever has fallen inloss or risk in this world he will be rewarded by Divine pleasure and a life of heavens on doom's day. My brethren! Let us leave this city of the tyrant's seat for the hills or for some other cities, so that we may rise up and arrest these innovations of mis-guidance".

By these words their inflammable spirit got more volcanic. They moved from that place and rose up in revolt and rebellion. They threatened the peace of the routes. They adopted dacoity and mischief as a profession. In this way they attempted to weaken the integrity of the state and to dislodge the sitting government.

From here onward no more latitude could be given to them; because it was not a matter of expression of belief, it was rather a question of disturbance of social peace and tranquility and of an armed insurgency against a legitimate government. Hence Ali pursued them. Along 'Nahrwan' he confronted them. He addressed and advised them and served them with the final warning. At that time he gave the banner of peace to Abu Ayub Ansari, and whosoever rallied under it he was protected. Out of twelve thousand rebels eight thousand retraced their steps. The rest showed resistance. They suffered a defeat and but for a few, no one survived.

CHARACTERISTICS OF KHARIJITES

Kharijites' is a special mentality. They had been a blend of fair and foul. In their totality they were men with such manners that ultimately they stood amidst the enemies of Ali and his personality. did repel them but did not attract them.

We attempt a description of the fair and postive and the foul and negative points of their mentality; they in totality rendered it dangerous, rather horrible:

(1) They had a self-sacrificing and combatant mentality. For the cause of their dogmas and ideas they made desperate efforts. In the history of the Kharijites, we come across such sacrifices which are rare in human annals. This devotion and selflessness lent them vigor and courage.

Ibn-e-Abdur Rabbahoo says about them "In all sects none can be 71
found more profound in belief, more assiduous in practice, and readier to
die than they were. One of them received a spear blow. The spear had
penetrated fatally. He went to his assailant and said, "Oh God! I have
rushed to You to please You".

Once Mo'awiyah sent a man to bring back his Kharijite son. The
father could not dissuade the son from his determination. In the end he
said, "My son, I will return to bring thy little son to thee so that on seeing 72
him paternal love is invoked in you and you give up". He said, "By God! I
am more fond of a fatal blow than I am of my son".

They were worshippers and pious. They would worship during the
nights. Earthly pomps and vanities had no attraction in themselves for the
kharijites. When Ali sent Ibn-e-Abbas to advise the people of Nahrawan, on
his return Ibn-e-Abbas said in their praise, "Twelve thousand men whose 73

foreheads bear patches as evidence of their excessive worship, they have so often placed their palms on dry burning sands while prostrating before Allah that their hands have become stiff like camel soles. Their robes are old and worn out. But they are people determined and categorical".

Kharjites were strict in complying with the formalities and dogmas of Islam. They did not indulge in what they considered to be a sin. They had evolved their own standards. They never violated them. They would disown a sinner. Ziyad the son of unknown killed one of them and thereafter he summoned his (deceased's) slave and enquired about his routine. The slave
said, "I never served him meals in the day time and did never prepare bed 74
for him during the night. He used to keep fast during the day and offer prayers the night through". Their every action was inspired by their belief. They were dogmatic in all their performance. They struggled for the promo-
tion of their doctrines. About them Ali (peace be upon him) says: "Do not 75
kill of the Kharijites any more after me, because the one who seeks the truth but goes amiss, is not like the one who seeks falsehood and finds it".

That is to say: "They differ from the accomplices of Mo'awiyah. These people wanted the truth but had fallen in error, while the others were jugglers essentially and their line was the line of falsehood. Hereafter, if you kill them it wll be to the advantage of Mo'awiyah who is worse and more dangerous than they are".

Before exhausting all characteristics of the Kharijites, it appears essential to deal forthwith an issue relevant to their piety, continence and pharisaism, viz. in combact with those arid, petrified, haughty, self-righteous people, Ali's bold and courageous stand is one of his biography's exceptional salient charms to which no match can be cited.

Ali drew his sword against such people who were looking good, refined, pious, and poorly-dressed formalists and he did them all to death.

If we would have been in his companions' stead and would have seen such countenances, certainly we would have felt agitated and objected to Ali "After all why to draw your sword against such a people"?

Of many instructive lessons in the history of Shiahism in particular and of Islam in general is this very tale of the Kharijites.

Ali is aware of the exceptional importance of this aspect of his action.

He repeats it and says:

"I pulled out the eye of this sedition. Except me, none had the courage to handle them when the wave of their darkness and deception had assumed tide and underneath their madness had aggravated".

"In this context, Amir-ul-Momineen (PBH) has got two valid arguments:

The deception and confusion created by this movement: (i) The apparent piety and the features of the kharijites were of such a pattern that it would put every faithful muslim in doubt. For this reason a dark wave of ambiguity and an atmosphere of doubt and double-mindedness obtained. (ii) The other argument is that the arid formalists have been compared with dog for its madness. The same madness when it appears in a dog, the dog would bite whosoever comes across it. This disease is microbic (virus). Whenever the teeth of the mad dog bite a man or an animal through its saliva the microbes are transfused into the blood of such man or animal. After some time the bitten men and animals will also become mad, bite others and render their bitten mad. If this situation continues, it assumes exceptionally dangerous proportions.

It is for this reason that wise men would immediately kill a mad dog, so that at least others may be saved from microbic spreading of madness. Ali says: "They have created the situation of a mad dog. They have become incurable. They would bite and afflict others aggravating the number of the mad ones".

Woe! to the muslims of that time! A band of idiots, arid formalists and obstinates pounced upon every one. Which power would confront such untamable serpents and stand against them?

Where is that 'powerful' and 'forceful' who should not give in against these faces of piety and continence.? Where is that hand which would wield sword on their heads and would not shiver?

It is for this reason that Ali says:
"None except me could dare take such steps".

Except Ali, except Ali's insight, except Ali's predominant faith, nothing of themselves would have encouraged the believers in God, the Prophet and the Dooms Day to draw sword against them.

Only the non-believers in God and Islam have the courage to kill such people and not the ordinary muslims. It is for this reason that while claiming it as his own great distinction Ali says:

"It was I and I alone, to have realized and addressed myself to threat posed to Islam by these arid formalists. Their clotted foreheads, their divine cloaks, their ever supplicating tongues and even their profound faith unfaultering in its foothold could not blur my insight. It was I who realized it that if they get a foothold, they will afflict all with their own malady and will make the world of Islam stagnant, formalist, superficial and petrified so as to bend the spinal cord of Islam. It was for this reason that the Prophet had said that two people will break my back-bone:

"Licencious scholars and idiot formalists".

Ali means to say, "If in the Muslim world I would not have waged war against the kharijites movement, none else was there to have plucked courage for such a combat. But for me, none could see that these men whose foreheads bear clots as evidence of excessive worship, who are faithful and formalists and pretend to be serving the cause of Islam, are in fact an obstacle in the way of its progress, and are its real enemies and none could wage war against them and shed their blood. I alone have done it. Ali's policy provided justification for the caliphs and the rulers to come to fight against and shed the blood of the kharijites. The Islamic soldiers also unhesitatingly followed the commands, because Ali had fought against them. In fact Ali's precedent opened the way for others to heed-lessly fight against a class of formalists orthodox but asinine.

The kharijites were idiots and ignorant people. Under the influence of ignorance and idiocy they could not appreciate facts and mis-interpreted them. These misunderstandings gradually grew into a moral code and a religion for them. They made immense sacrifices for its solidarity. At the earliest the craze of "Prohibition of the evil" rendered them into a faction with the solitary aim of enforcing Islamic code.

Let us stop here to ponder over an important issue of Islamic history:

When we study the Biography of the Prophet, we find that throughout the thirteen years of Meccan period of his mission he permitted none of his followers to wage war or even to offer defence. So much so that when the Muslims felt suffocated, a group of Muslims with his permission migrated to Habasha from Mecca, but all the rest remained there and forbore the misery. It was only in the second year of Medinite period that the permission to wage crusade was given.

In the Meccan period the Muslims saw the teachings of Islam and got acquainted with its spirit. The Islamic culture got enshrined in their minds.

The result was that every Muslim by the time he reached Medina was a genuine preacher of Islam, and when the Prophet sent them in different directions, they satisfactorily discharged their duties. And when they embarked on Jihad, they also knew well what were their aims and ideas for which they were fighting. In words of Amir-ul-Momineen (PBH).

"They attached to their sword their insight and their calculated and 77
brilliant ideas". The swords so tempered and the men so inspired alone could accompalish their mission in the field of Islam. When we read history and come across their dialogue we are wonderstruck to know the lofty ideas and Islamic culture of a people who till a few years ago knew nothing more than a camel and a sword.

Unfortunately, during the period of Caliphate the whole attention was diverted towards conquests. They were indifferent to the requirement of opening of parallel institutions and doors of Islam on others to enter Islam. Because of the monotheism and its justice and equality Islam attracted Arabs and non-Arabs. It was requisite to educate the people in Islamic culture and civilisation and to make them thoroughly acquainted with the spirit of Islam.

More of the Kharijites were Arabs, may be a few non-Arabs were also amongst them. But all of them, irrespective of their being Arabs or non-Arabs, were fanatics and ignorant of Islamic culture. They wanted to make up all their lackings by extending genuflexions and prostrations. Ali (PBH) has given their description from this very angle: "Rude people, devoid of lofty ideas and tender feelings unscrupulous, mean people with slavish mentality have mustered from every nook and issued from every corner. These are men who must first be educated. They should be tought Islamic manners. They must get acquainted with Islamic culture. They should be given in guardianship. Their wrist should be gripped and they should not be let loose with swords in their hands propogating their views about Islam. They are neither like the migrators who leave their home and hearth for the sake of Islam nor they are Ansars who accept the migrators amidst themselves".

Emergence of the class of fanatic formalists to whom the Kharijites are a denomination proved to be too costly to Islam. Leave aside the Kharijites, who for all their defects were blessed with chivalry and devotion, another type of the "devouts" came into being who lacked these merits as well. They dragged Islam towards monoasticism and seclusion. They gave

currency to ostentation and dissimulation. They did not have the art to wield an iron sword against the persons in authority. However, they used the sword of their tongue against the virtuous people. They opened a flood of pronouncements of excommunication, infidelisation and attribution of faithlessness against every noble soul. Any how one of the most prominent characteristics of the kharijites was their ignorance and idiocy. Their indiscrimination between letter and binding cover of the Quran and its significance was the manisfestation of their ignorance. Hence they fell pray to a plain fraud of Mo'awiya and Amr-bin-As.

In these people ignorance and worship were twin. Ali wanted to fight against their ingnorance but how was it possible to discern between the area of worship, piety, and continence and the area of their ignorance? Rather their worship too was nothing but ignorance. The worship twin with ignorance was of little significance for Ali the Islamist of the highest order. Therefore he lashed them. Their such worship, continence and piety could not serve as a shield against Ali.

Such people and majority of such groups are dangerous because they become tools and instruments in the hands of the crafty people and degenerate into obstruction to the furtherance of Islamic preferences and instigate the bigots against Islamic cause. They (bigot) become swords in their hands and dart in their bow.

How delicate and beautiful description of this type has been given by Ali (PBH):

"The fact is that you are the worst of the people. You are darts in the hand of the sattan who exploits your impious figures for hitting his targets. He through you puts people in doubt and suspicion".

We have said: Initially the Kharijites emerged to establish an Islamic Precept. But lack of insight and idiocy led them to the extent that they started misinterpretting the Quran and therefrom raised a religious bias and evolved a religion and a way of life. A Quranic verse says:"

"ان الحكم الا لله يقص الحق وهو خير الفاصلين"

In this verse " حكم " is described to be one of special Divine pre-rogatives. 78
We must see what does " حكم " mean?

Without any doubt herein " حكم " means Law and Rules of human life. In this verse the authority of legislation has been denied to anyone

besides Allah. It has been counted as Divine privilege (Or of a man whom Allah may delegate this authority). But the Kharijites mistook "   " for governance which included even arbitration. They adopted a distinction for themselves and used to say "No command but Allah's". They meant thereby that the governance arbitration and guidance as well like legislation are exclusively in Divine Jurisdiction; and that but for Allah none amongst men has any right to be an arbiter or a ruler over men in the same manner as he has no authority to legislate.

Some times while Amir-ul-Momineen might be offering his prayers or addressing people from the pulpit they would interrupt him and cry out "No command but from Allah Neither from thee nor from thy companions".

He would answer "What they say is Right but what they mean is 79
Wrong. It is correct that legislation is from Allah but they mean to say 'none other than God should govern and be an administrator'. People need a ruler good or bad (at least when good one is not available). Under the cover of His authority a faithful will discharge his duty to please Allah; while the infidel will enrich his worldly life till God brings his regime to an end. By means of a government and under the cover of its authority taxes are collected, enemies are fought against, peace of routes is ensured the rights of the weak and humble are snatched from the strong and the cruel so that the Law-abiding are in peace and secured from the sinful.

Short to say that law does not get enforced ipsofacto, an individual or an or-ganisation is required to enforce it.

They were narrow minded and short-sighted. They had very petty horizons to think about. They had confined Islam and Muslimhood within the four walls of their own limited vision. Like all other short-sighted people, their second claim was that everyone else had mis-understood or had not understood (Islam) at all. Hence all transgrossors and all to land in hell. The first thing such bigots would always do would be to develop their bigotry into a new creed. They restrict Divine mercy. They would instal God on the Throne of wrath always anxious to find men faulting and fond of despatching the defaulters to chastisement. One of Kharijites' basic beliefs was that a dafaulter who has committed a major sin like perjury, backbiting or taking of intoxicants, has apostated stands excommunicated and is liable to be perpetually condemned to fire. But for a very few all men are to be perpetually put to flames of hell. Bigotry had been one of special characteristics of the Kharijites, but today we find it among the entire

Islamic community. It is the same thing which has been earlier said by us that though the Kharijites' practice has vanished yet their spirit survives and exists among a few sects and some people.

We see many arid brains who except for themselves or their very few likes, view all others as infidels and atheists. They presume Islam and Muslimhood to be too restricted.

In an earlier chapter, we have said "the kharijites, though not familiar with the spirit of culture of Islam, were fearless. Since they were idiots, they were shortsighted and as they were short-sighted hence heedless to condemn others as liable to excommunication and apostacy. So much so that they thought Islam and Muslimhood were their's exclusively, and all such Muslims, who did not accept their belief, were labelled as infidels. As they were fearless, they pursued the persons in authority, and in their own estimation bade them virtue, and forbade them vice resulting in their own condemnation to death. As we have said earlier, in times to come their stagnation, ignorance, fanaticism, sacerdotalism and bigotry survived, but their chivalry, bravery, recklessness and selflessness disappeared.

Timid Kharijites, that is, the cowardly 'divines' laid down their iron swords, and forgetting about bidding virtue and forbidding vice to the persons in authority, which involved risks to them, took to glorify the latter with the sword of their tongue. They rebuked every graceful in such a manner that few graceful personalities in Islamic history could avoid being target of their darts. They would brand one as non believer in Allah, the other in the Day of Judgment, the third in the Physical Ascension, the fourth as mystic and the fifth with something else of the kind, in such a manner that if we make their vision to be the criterion then no real sage in all times has been a muslim. When Ali is declared renegade, the others' fate is so clear. Bu Ali Sina, Khawaja Naseer-ud-Din Toosi, Sadr-ul-Mutahaleen Shirazi, Syed Jamal-ud-Din Asadabadi and last of all Muhammad Iqbal Pakistani were made to taste from this cup a mouthful.

Bu Ali says to the same effect: Condemning me to infidelity was neither easy nor convenient. No one's belief was stauncher than mine in the world.

I the Peerless and I too an infidel.
Then in whole of world, none has been a Muslim.

Khawaja Naseer-ud-Din Toosi, who was condemned as an infidel by a man titled as 'Nizam-ul-Olema', says:

Nizam the licencious calls me an infidel.
The lamp of fallacy has no light,
I call him a muslim, because lie cannot be answered but with a lie.

After all one of the peculiarities and characteristics of the Kharijites was their narrow-mindedness. They considered everybody to be an infidel and faithless. Ali argued against their short-sightedness and said: "What a wrong idea it is which you are pursuing" He said, "The Prophet would punish a sinner and thereafter he would offer his funeral prayers; if the commitment of a major sin would have been the cause of infidelity the Prophet would have never read their funeral prayers because funeral prayer
for a dying infidel is not permitted as the Quran has prohibited it. He 80
enforced Hadd against a drunkard, cut the hand of a thief and lashed an unmarried fornicator and thereafter permitted them to join the muslim fold but never cut their stipends from the Public Treasury (بیت المال). Such believers got into marriage, with other muslims. The Prophet awarded them Islamic punishments but never struck their names off the rolls of Muslims".

He (Ali) said, "Suppose I have committed a sin and have turned 81
infidel as a result of it, why do you declare whole of the Muslim community to be of infidels. Is it possible that the sin and transgression of one person may be so comprehensive as to implicate the others too and make them liable to punishment? Why have you drawn your swords and have resorted to killing both the innocent and the guilty (according to your own judgment)".

In this context Amir-ul-Momineen pointed out their fault from two angles and his repulsion repelled them twice. One for the reason that they implicated even the innocent along with the guilty and held him also liable. The other for the reason that they thought that the commission of every sin and results in excommunication of the sinners thus they restricted the sphere of Islam, and whosoever stepped out of their imposed restrictions stepped out of Islam.

Here Ali has condemned short-sightedness and narrow-mindedness; in fact the combat of Ali against the kharijites is a combat against such ideas and such thoughts and not a combat against persons, because had the people not so thought, Ali would not have dealt with them in this manner. He shed their blood for elimination of such ideas and for securing correct understanding of the Quran and to enable the muslims to find the Quran and Islam as they are and as their Author wants.

It was because of their short-sightedness and defective vision that they got deceived by the diplomacy of placing the Quran a-top the launces and thus they wrought about the biggest threat to Islam. Ali had gone to root out hypocrisy and to demolish Mo'awiyah and his thoughts but they obstructed him in the battle which resulted in those unfortunate events which shroud the whole of the Muslim community. Under the influence of 82
their shortsightedness, the Kharijites did not consider the whole of the muslims to be Muslim. They will not eat what was slaughtered by a Muslim. They thought it permissible to shed their blood. They did not enter into matrimonial ties with them.

THE DIPLOMACY OF RAISING THE QURAN ATOP THE LAUNCES:

The diplomacy of Raising the Quran atop the launces has by and large been in practice for the last thirteen centuries; specially whereever fanatics and formalists multiply and ostentation is received as equivalent of continence and piety, the opportunists practice the politics of Raising the Quran atop the launces. The lessons which may be learnt from it are:

(a) The first lesson is whenever the idiots, the ignorants and the ill-informed are recognised as manifestation of continence and piety and the Muslims acknowledge them as sysmbols of virtue, it provides effective means to self-seeking genius. These 'wise-men' always take them as tools to achieve their objects, and exploit them as a solid obstacle to impede the genuine reformers. It has often been noticed that anti-Islamic elements utilize forces of Islam against Islam itself. Western imperialism has vast experience in exploiting such instruments. According to its choice and for its own advantage among muslims, it creates false emotional sectarian uprisings. How shameful it is that the afflicted Muslim who issues to eradicate the exteraneous influences, and the same people whom he wishes to give him emancipation, step up as a wall against him in the name of faith and religion. Yes if the hosts of people idiot, ignorant and hypocrite are available in the fortress of Islam itself the enemy will exploit them to his own advantage. In Iran, where our people have the distinctive love with and affiliation to the pious 'House of Prophet', the hypocrites in the sacred name of the House of Prophet and within the sacred fort of allegiance with the House of Prophet, erect a fortress against Islam to the advantage of the usurper Jew. (It was said about Anterevolution days). It is one of the most wicked tyrannies against Islam, the Quran, the Prophet and his illustrious House. The Holy Prophet says:

"I am not afraid of miseries and poverty showering on my Ummah. Of what I am afraid is perverse thinking. The paucity of wisdom renders that harm to my Ummah which economic poverty cannot."

(b) The other lesson is that we should try to deduce correct analogy from the Quran. The Quran is guide and Leader only when it is correctly understood, and scholarly interpretted. The guidance provided by the people of the Quran whose knowledge of the Quran is authentic must be availed of. So long as our mehtod of deducing from the Quran is not correct and so long as we have not had acquaintance with the rules and the principles of interpretaion of the Quran we cannot benefit from it. The opportunists and the fools, when they read the Quran, impute incorrect meanings to it. As you have heard through Nehj-ul-Balagha, they say a right thing but mean a wrong one. This is not an act in obedience to the Quran or an act for its revival, it is rather a betrayal to the Quran". Acting in accordance with the Quran is possible only when its appreciation is a correct appreciation. The Quran always outlines the issue in form of basic principles but their correct analogy and application is subject to our correct appreciation and understanding. For example, it is not written in the Quran that a battle which takes place on such and such day between Ali and Mo'awiyah, Truth will be on Ali's side; only this much has come in the Quran.

"If two groups of the Muslims fight with each other, attempt a 83
compromise between them, and if one of them has committed aggression and excess against the other then you should also fight against the aggressor, so that he reverts to Allah".

This is the Quran and its diction. But the Quran never says such and such 'person' is on the right in the conflict and 'the other' is on the wrong.

The Quran does not mention each one by his name. It does not say that after forty years or more or less, a man with the name of Mo'awiyah will be born and he will fight with Ali and you should also enter the fight for Ali's cause. Nor should it give details. The Quran is not supposed to enumerate subjects and then to point out which is wrong, because this is not possible. The Quran has come to hold on perpetually. Therefore, it was to lay down only the fundamental rules and principles so that whenever 'wrong' confronts 'Right', people may follow those standards. It is another responsibility of the people themselves to distinguish the rebels from the believers by comparing them with the fundamentals. When two groups from among the Muslims are warring–They should open their eyes to distinguish between the rebel and the otherwise. If the rebels submit and

surrender they should be pardoned, but if they do not give up and only pretend to avoid themselves defeat, by finding fresh time to make another assault and to uprise once more then in view of the following verse:

'Hold on, Do not accept his excuse".

The diagnosis of all this is for the people themselves. The Quran wishes the Muslims sociological and rational maturity, and on the bases of that maturity they must distinguish between Man of the Right and Man of the Wrong. The Quran has not come to so deal with men as guardian of a minor deals with the ward, nor it should deal with the details of life as a guardian of person and explain every special subject with physical symbols and indications.

Basically identifying men, evaluating their worth, knowing the extent of their merits and their commitment with Islam and, ascertaining their intrinsicity is itself an obligation and perhaps we are indifferent to this obligation.

Ali (PBH) says: "You can never identify the truth, and you cannot adopt the right course unless you with objectivity identify the right course".

That is to say, only the knowledge of the fundementals and the basic principles will not be enough, unless it is applied in letter and spirit. Because it is possible that for having mis-understood the individuals and personalities and for having not identified the objects you may (prima facie) be acting in name of Allah and Islam but in fact to the benefit of falsehood.

In the Quran, tyranny and tyrant, justice and truth have occurred, but the conformable to them are to be seen. We should not tell (Right' for injustice and injustice for 'Right', lest with these very principles and injunctions of the Quran–because of our whims–We undo truth and justice.

THE NECESSITY OF FIGHT AGAINST HYPOCRISY

The most difficult of all the fights is the one with hypocrisy, because it is fight with such crafty people who exploit the idiots. In degree it is a combat more difficult than the one with infidelity. Fight against infidelity is the fight against an open, explicit and exposed current. The fight against hypocrisy is a fight against infidelity in disguise.

Hypocrisy has two faces, the one obvious being that of Islam and Muslimhood and the other hidden one being that of evil and infidelity. The correct identification of groups and people is ordinarily very difficult and sometimes impossible. Probably fight against hypocrisy is a losing battle, because no mass of luminous rays (ALPHA or BEATA) can pass their surface to bring the hidden to light, it does not have penetration to the depths of souls.

Amir-ul-Momineen (PBH) in his epistle written to Muhammad bin 84
Abu Bakar says, "The Prophet said to me 'for my Ummah, I am not afraid of Momin and Polytheist because God will abstain the Momin because of his faith, and will humiliate the Polytheist because of his idolatory. But, for you, I am afraid of a fair tongue tenanted by a fiendish soul because he says what you like and does what you hold vicious".

Herein the Prophet of Allah has alerted against the posture of hypo- 85
crisy and the hypocrites. The Ummah, in general ignorant and not well-informed, may be deceived by the spurious.

Be mindful! when the idiots multiply the business of hypocrisy 86
flourishes more. Fight against idiocy and ignorance is a fight against hypocrisy also, because the idiot strengthens the hands of the hypocrite and fight against the idiots is for disarming the hypocrite and snatching the sword from his hands.

ALI THE RIGHTFUL IMAM AND LEADER

The whole of Ali's person, life style and biography, his manners and his character, his complexion and fragrance his dialect and dialogue, all are lessons, examples, instructions inspirations and guidance.

In the same manner as his attractions are informing and corrective for us, Ali's repulsions are also admonitory. Ordinarily in salutations to Ali and all others we express our claim to be friends of his friends and enemies of his enemies. The other construction of this phrase is "We are leading to that direction, which happens to be in the sphere of 'your attractions' and wherefrom you attract and we keep off from those points which you repel".

The corners explored hitherto by us were the corners of Ali's attraction and repulsion. Particularly, in the context of Ali's repulsion we were a little brief. But whatever we have said so far makes it clear that Ali forcefully repelled two classes.

(i) The wise hypocrites;
(ii) The foolish prayerful;

Only these two lessons are enough for the claimants of his shiahism, so that they open their eyes and are not deceived by the hypocrites. They should possess sharp-vision and forget about ostentation. The shi'ite nation is presently afflicted by them both.

Appendix

1. And the believers, the men and the women, are friends one of the other; they enjoin virtue and prohibit vice; they observe worship, pay zakat obey Allah and His Messenger; Allah will Shower Mercy on them, He is All-mighty, All-wise.

Sura Tawba Verse 71.

2. The hypocrites, the men and the women, are as one another, they enjoin vice and prohibit virtue.

Sura Ibid Verse 68.

3. However, nowadays the physical structure is said to be like a machine. Excreting is considered to be similar to pumping function.

4. Contrary to what is said about electricity that there exists a force between two charged bodies–an attractive force if the charges are unlike, and a repulsive one if the two charges are alike.

5. Sura Al-Anbiya verse 107.

6. He rather showed love to all things, including animals and solid bodies. Therefore, we in his biography see that all his arms and articles of daily use had proper names. His horses, his swords, his turbans all had proper names. All of them were objects of his love and attraction. It means that he believed in individuality of every thing. The history of this behaviour cannot be traced to any other person except him. In fact, this behaviour speaks of his being the symbol of human love and affection. Once he passed by the mount of Ohod, and with brilliant looks and a loving glance he showered his love on Ohod saying, "It is the mountain which loves us and we love it". What a man! even the mountains and stones shared his love.

7. Bihar-ul-Anwar, new Edition: Vol. 62, pp. 193-6. We may say that his resentments are also manifestation of his love and affection, like a father who becomes angry with his son, because he loves the son and is worried about his future. If the son disobeys, the father becomes harsh and sometimes gives him beating but the fact remains that he takes no notice of others' children doing much more mischief. He becomes harsh to his son, because he is concerned about him; but he becomes indifferent to others, because he has no love for them.

On the other hand, sometimes attachments are spurious, that is to say, there are feelings which are ruled by wisdom as the Quran says:

"In the enforcement of Divine laws, your love and affection should not be attached with the defaulters. Because Islam which is concerned about individuals is likewise concerned about the society".

The most heinous of sins is the one which is considered to be very minor and insignificant.

"The worst of sins is the sin which the sinner takes to be easy and immaterial. The publicity of sin reduces its gravity in the eyes of the people and projects it to be immaterial". (Nehj-ul-Balaqha: Wisdom, 36).

It is for this reason that Islam says: if a sin has been committed but it could not be concealed and became public, then the sinner becomes liable to prosecution either for Divine Penalty (Hadd) or for punishment under ordinary Law (Ta'zeer).

In Islamic jurisprudence, it is said as a matter of Rule: Act of ommission of every obligation and act of commission of every prohibition, if not visited with Hadd, is visited with Ta'zeer. Ta'zeer involves penalty lesser than Hadd and the sentence is awarded by a magistrate according to his discretion.

As a consequence of commission of a sin, by one person and its publicity, the society gets closer to the sin by one step; and this is from amongst the worst of the evils. Thus every sinner must be punished with a penalty proportionate to his sin, so that the society resumes the track, and the gravity of sin is not lost sight of.

For these reasons, penalty and punishment is the love which diverts towards the society.

8. Nehj-ul-Balagha: Wisdom, 11.

9. Preface to Volume I., The last of the Prophets, pp. 11, 12.

10. Nehj-ul-Balagha: Wisdom, 139.

11. Ibid: Discourse, 169.

12. Kulliyat-i Dr. Iqbal Lahori (Persian) pp. 6-7.

13. Jalal-ud-Din Suyooti says in Durr-i-Mansoor, in the context of Verse 7 of Surah بیّنہ from Ibn-e-'Asaakar reporting from Jabir-bin-Abdullah, who said: "We were in a session of the Prophet; Ali also appeared there the Prophet said, 'By Him who is Master of my soul, this man and his Shi'ites are the exalted of the Day of Judgment". And Manawi, on bases of two reports reproduces it in Kunooz-ul-Haqaiq, and Haithami in Majma'ul-Zawa'id, and Ibn-i-Hojr in As-Sawaiq-ul-Muhraqa have described the same subject in a differnet trance.

14. Nehj-ul-Balagha: Wisdom, 62.

15. Bihar-ul-Anwar: Vol: 6, pp. 281-2 (New print), and At-Tafseer-ul-Kabeer (Fakhr-i-Razi), under verse 9 of "سورۂ تین"

16. In the Dictionary called Burhan-i-Qati', it is said about Ikseer:

"An element which melts, mixes and augments, i.e., Transmutes copper to gold. Effective and useful medicine. Metaphorically: the glance of ideal leader of spirituality is also called Ikseer. Coincidentally, love has three characteristics; it melts, mixes and augments. But the cause of popular similarity is the third one, i.e., augmenting transmutation. Therefore, the poets call 'love' a remedier, a remedy, a Plato, a Galen (Jaaleenoos). Maulvi says in the Preface:

Happy be thou, my fond love!
O, the remedier of all my ailments,
O, the medicine of my pride, my grace,
O, thou! my Plato, my Jaaleenoos,

17. Vahshi Kirmani.

18. The Oracle of Secret, Hafiz (لسان الغیب)

19. Allama Taba-Taba'i

20. Masnawi-i-Ma'navi

21 ومن آیاته ان جعل لکم من انفسکم ازواجا لتسکنوا الیها وجعل بینکم مودة ورحمة

22. Marriage and Morals p. 150.

23. Risala-i-Ishq: Bu Ali and Sadr-ul-Mutahalihileen Safar-i-Soem.

24. Masnawi-i-Ma'navi

25. 38: سورهٔ ابراهیم

26. 23: سورهٔ شوریٰ

27. Safeena-tul-Bihar: Vol: 1, p. 201, Root: "Hob".

28. Ibid: p. 662, Root: "Sama'".

29. ۱۵۹ سورهٔ آلِ عمران

30. Masnavi-i-Ma'navi.

31. 36 سوره فصلت

32. Sa'di's Bostan

33. Nehjul-Balagha: Letter No. 53.

34. Sharh-i-Ishaaraat: Volume, 3, p. 383 (New Print).

35. Love has demerits as well. Of all its demerits one is that because of the absorption of the lover in the beloved's beauty, he ignores the defects of the latter. Love of every thing makes deaf and dumb.

Love of something makes the lover's heart and vision diseased (Nehj-ul-Balagha).

Sa'di says in 'Gulistan':

Every man glorifies his own intellect and his son's charm.

This adverse effect is not at variance with what we read in the text that love makes the wits sharp and the understanding sensitive. Sensitivity of intellect means that the man divorces stupidity and his energies are put to action. However, the adverse effect of love is not that it stupifies, the adverse effect is that love makes one indifferent. Indifference is not the same thing as stupidity. Very often even men of lesser wisdom with maintenance of mental equilibrium are less indifferent. Love, no doubt, sharpens appreciation, but it exclusively restricts the appreciation to one focus, it was for this reason that we have said in the text that the peculiarity of love is unification and it is an effect of this unification and concentration that gives birth to defect of being indifferent to the rest of the matters.

Over and above this, love not only condones a defect but also presents it as a merit and a charm. Because one of the influences of love is that wherever it appears it beautifies those premises. Makes a particle of beauty the sun. Rather it makes the black rosy and gives brilliance to darkness. In words of Vehshi:

If you sit in the sockets of my eyes,
But for the beauty of Laila, you will see nothing.

So obviously for this very reason love is not like knowledge which is invariably proportionate to the "known". Love is a hidden and psychological phenomenon more in degree than the external and the visible phenomenon, i.e., degree of love is not proportionate to the degree of beauty (of the beloved); it is rather proportionate to the degree of the capacity and quality of the lover. In fact lover has a quality, a material and a fire under ashes such as always look for an excuse and an opportunity and as soon as the occasion arises and a coincidence occurs–the secret of this concidence remains still unknown, hence it is said that love is illogical–that hidden potential finds manifestation and it beautifies proportionate to its own force, and not proportionate to the charm of the beloved. Thus we have read in the text that the lover considers the beloved's demerits and thorns respectively as merits and roses or Jasmin.

36. Bihar-ul-Anwar, Vol: 15 Kitab-ul-Ashar p. 51 (old print).

37. Masnawi Ma'-nawi.

38. Allama Taba Taba'ee.

39. Masnavi Ma'nawi.

40. Bihar-ul-Anwar, Vol. 21, pp. 215–15 (New Edition).

41. Sharh-i-Ibn-Abi Hadeed, (Beirut Edition) Vol: 3, p. 576. and Seerat-i-Hisham, Vol: 2, p. 94.

42. Sharh-i-Nehj-ul-Balagha, Vol: 2 (Beirut Edition), p. 220.

43. Prophet's Love with them is not subjective, i.e., it is not only for the reason that they happen to be his daughter and his daughter's sons; even if anyone else would have been like them he would have loved him too. The Prophet loved them for the reason that they were ideal personalities and

that God loved them. Otherwise, the Prophet had other daughters too whom neither he loved so much nor the Ummah has such a commitment towards them.

44. Sura I'raaf, verse: 157.

45. Sura Ahzab, verse: 21.

46. At-Tafseer-ul-Kabeer (Fakhr Razi), Vol: 27, p. 166. (Egypt Edition).

47. Asad-ul-Ghaba, Vol: 6, p. 23.

48. Kanz-ul-Ommal Jama'ul-Jawami'a by Suyooti, Vol: 6, p. 156.

49. Hulyat-ul-Auliya, Vol: 1 p. 63.

In this context we find abundant reports. We have seen more than ninety such reports in authentic books of the Sunnies, all of them stressing love with Ameer-ul-Momineen (Ali). In Shia sources the reports are still greater in number. The Late Majlisi in vol: 39 of Bihar-ul-Anwar (new edition) has specified a chapter "In Animosity and Love of Ameer-ul-Momineen" and has quoted 123 reports in that Chapter.

50. Ar-Riaz-un-Nosra Vol: 2, p. 219, uptil where I reached I noticed twenty more such reports having been quoted in Sunni authorities.

51. As-Swa'iq-ul-Mohriqa, p. 76. Still five more reports are quoted from different Sunni authorities.

52. Mustadrak-us-Saheehain. Vol: 3, p. 131. This story has been narrated in more than eighteen different tones in authentic sources of Sunnis.

53. Bihar-ul-Anwar Vol: 62, pp. 295–6 (New Edition).

54. Sura Ma'ida, Verse: 56.

55. Seerat Ibn-e-Hisham Vol: 6. p. 250.

56. Earlier to it the Prophet had made their mention in the same nomenclature–as he is reported having said "after me you will fight against " ÷ " Reporting this tradition in Sharh-i-Nehj-ul-Balagha, Ibn-i-Abi Hadeed

÷ ناکثین ۔ قاسطین ۔ مارقین

(Vol: 1, p. 206) says "this report is one of the proofs of the Prophethood of the last of Messengers, as it is such an unequivocal prophecy of a future event which does not admit of any other constructin or interpretation".

57. Nehj-ul-Balagha, Khutba Shiqshiqia-3.

58. The word " خروج " (khurooj), when it relates to Ali has two meanings near each other: first is to retract during War and hostility and the second is Disobedience, Mutiny and Sedition. The Persian synonym of ' خوارج ' is ' شوریدن ' and it is taken from the second meanings of ' خروج '. This group was called ' خوارج ' for their having disobeyed the command of Ali and for their having revolted against him. As they based their disobedience on a religious dictum, so they became a religions denomination. This ' خوارج ' became their proper name. Therefore after them no one else rising up and revolting against a sitting regime has been called a ' خارجی '. If they would not have had a special creed and belief, they would have been reckoned like all the subsequent rebels. They had their own notions which subsequently acquired a special status. Although they were never fortunate to establish a government, yet they succeeded in evolving a jurisprudence and a litrature for themselves. (Ba Zahi-ul-Islam, Vol: 3, pp. 360-7, 6th Edition). There have been people who though could never rise in revolt yet they were the followers of Kharijite Doctrine, as it is said about Amr-bin-Obaid and some other Mo'tazilites. Such of the Mo'tazilites who believed like Kharijites in absolute obligation of enjoining virtue and enforcing prohibition and in perpetual condemnation of the guilty of a major sin, are said to be like-minded of Kharijites.

So much so that some women also had kharijite belief, a story of such a women is narrated in Kamil Mabrid Vol: 2, p. 156. Hence the proximity between the dictionary and technical meanings of this word.

59. Lam'a Vol: Kitab-ul-Jihad (First Chapter) and Sharh-i-Kitab-ul-Jihad (First Chapter) and Sharh-i-Kitab-ul-Jihad, the rule of ' امر بمعروف ' (enjoining viture) and, ' نہی از منکر ' (enforcing prohibition).

60. Enforcing prohibition is meant to achieve the currency of virtue and elimination of evil. Therefore, it should be adopted only where there is possibility of this achievement, but if we find it to be a futile effort what else is the obligation of enforcing it.

Secondly, this rule is put in practice to achieve harmony and is essentially enforced where it does not lead to an evil still greater than the assailed one. These two objectives can be achieved only by insight in practice. One who lacks insight in practice cannot anticipate whether his action will result in the achievement of the object or it may lead to a greater mischief. Enforcement of all injunctions is not conditional with happy consequences; therefore even if such consequences are not anticipated obedience to any of such injunctions is not waived. Inspite of the fact that each and every injunction is meant to secure benefit and harmony, an individual is not supposed to ensure the consequences of its enforcement. It is not said about the daily prayers that if you find them useful, offer the same, otherwise do not. It is said about fasting that if it is harmful, do not fast. Likewise, Hajj and Zakat are not made conditional to such consequences. But in matter of ' امر بمعروف ' (enjoining virtue) and ' نہی از منکر ' (enforcing prohibition), it is so ordained that one should visualise the consequences and reactions of doing so, and see whether or not doing it is in the interest of Islam and the Muslim Public? It means the anticipation of consequences is the responsibility of the enforcing agency.

Every one has a right, rather he is duty bound, to let his reason, wisdom and practical insight operate to visualize the consequence of his discharging this duty, because it is not an absolute command. (Please refer to GuftariMah Vol: 1, Discourse on 'امر بمعروف ونہی از منکر').

Except for the Kharijites, all other Muslim sects believe in the compulsory nature of "practical insight" in the matters of " امر بمعروف ونہی از منکر ". The Kharijites out of their stagnation, aridity and peculiar prejudices, used to say " امر بمعروف ونہی از منکر " is an absolute command and compliance with it is not conditional on the probability of achievement of desired ends and non-apprehension of mischief that may follow; therefore, no one should sit in arithmetical exercise to calculate all its consequences. They revolted, resorted to terrorism and wasted their own blood and of others knowing fully well that their rebellion will yield no fruits.

60. Zahi-ul-Islam Vol: 3, p. 330, quoting from Alfarq-bain-ul-Firq'.

61. Ibid, p. 332.

62. Nehj-ul-Balagha, Khotba: 60, and Sharh (Ibn-i-Abi Hadeed), Vol: 2, p. 308.

63. Kamil of Ibn-i-Aseer, Vol: 3, p. 338.

64. Al-Milal-wa-Nihel by Shahristani.

65. Sura Ahzab Verse: 6.

66. Ali and Prophethood, p. 60.

67. Sura A'raf Verse: 206.

68. Ibn-i-Abi-Alhadeed Vol: 2, p. 311.

69,70. Al Imamat-wa-Siyasat, pp. 141-3 and Kamil Mabrid Vol. 2.

71. Fajr-ul-Islam, p. 263, quoting Al-Aqd-ul-Farid.

72. Ibid, 243.

73. Al-Aqd-ul-Fareed Vol: 2, p. 389.

74. Kamil Mabrid. Vol. 2 p. 116.

75. Nehj-ul-Balagha, Khotba No. 60.

76. Ibid, Khotba No. 92.

77. Ibid, Khotba No. 148.

78. Sura Al-Anaam, Verse: 57.

79. Nehj-ul-Balagha, Khotba No. 40.

80. Sura Tawba, Verse: 84.

81. Nehj-ul-Balagha, Khotba: 127.

82. Sura Anaam, verse 57.

83. Nehjul Balagha Khotba, 40.

84. Sura Tawba, verse 84.

85. Nehjul Balagha, Khotba 127.

86. Of all the catastrophes which be-fell the muslims what attract our attention most are the blows both idealogical and spiritual sustained by the muslims. The Quran held insight and probe to be the bases of the message of Islam. The Quran has itself opened for the people the course of individual judgement and application of reason "Why not a group of their sects issue forth to probe in the faith" (Sura 9 : 122). Mere looking to a matter is not called a probe into it.

"If you are mindful of Allah, He has gifted you with a light which may bless you with ability to discorn" (Sura 29 : 69).

"Those who strive in our way, we open our ways to them".

The kharijites in paradoxical opposition to the teachings of the Quran which are desirous of keeping Islamic jurisprudence ever dynamic and enliving, laid the basis for stagnation and retrogression. They took the Islamic ideas as dead and static and introduced forms and formalities as intergral part of Islam.

Islam never concentrated on formalism and the out-ward form of life. Islamic teachings lay all stress on the in-most and spirit of man. It provides man with a way to achieve ends.

Islam has kept the objects, the goals, the procedure and the way to achieve them within its own jurisdiction, and but for them it has given absolute liberty to man in all other matters. In this way Islam has avoided confrontation with the expansion of culture and civilization.

A formality or material means having sacro-sanctity cannot be had in Islam. Nor it has been made obligatory on a muslim to preserve formalism. In htis way avoidance of conflict with formalism has facilitated the course of Islam for consonance with the expansion of knowledge and civilization and for over-coming the intervening major obstacle.

This all is an outcome of forging harmony between reason and religion. On the one hand it provides stability and solidarity to the principles and on the other it seperates them from formalities. These basic norms have numerous manifestations without affecting realitics.

However seeking conformability amongst realitics and manifestations is not so simple a task as to be under-taken by every one; it rather requires correct appreciation and deep under-standing. The kharijites lacked insight and felt content with what they had heard. Therefore when Amir-ul-Momineen commissioned Ibn-i-Abbas for a debate with them, he advised him saying: "Do not argue with them on the basis of the Quran, because it admits of variant interpretations, you may imply one thing and they do the other. But the sunnah and the sayings of the Prophet are definite and you should make the same the bases of your reasoning, and they will not be in a position to avoid your argument".

That is to say the Quran provides fundamentals in the course of disputations: they may refer to one thing as its conformable and advance their argument, and you may refer to the other with the same plea. In debates such a course leads to no purposeful solution. They do not,have so much wisdom as tobe sufficient for deducting its correct purport and apply it to proper cases. You should rather talk with them on the authority of sunnah which is descriptive and which has created procedents. Here Ali has indicated their mental ardity and stagnation coexisting with their fanaticism evidencing severance of reason from religion.

Kharijites were the product of ignorance and rational retrogression. They did not possess the capacity to be objective and analytical. They could not make distinction between the rule and the precedent. They thought that because the arbitration fell to doubt, therefore the very rule and bases of arbitration were void and fallacious. Whereas the fact may be that its bases was sound and volid but its execution became improper. We come across three scenes in the story of arbitration:

(1). History proves that Ali was not agreeable to arbitration and took the offer of Mua'viya and his collaborators as a fraud and a ruse. Ali lay every stress on his views and expressed his fury.

(2). He would say if arbitration is inevitable, Abu Moosa is an un-wise person and not equal to this task. A competent man with integrity may be selected. He himself proposed the names of Ibn-i-Abbas and Malik-ul-Ushtar for this mission.

(3). Ali also stressed that the rule of arbitration is valid and not void.

Abul-Abbas Mibrad in "   " volume-2 Page 144 says "Ali personally argued his case with the kharijites and asked them to say on oath of Allah: was there any one elese more bitterly opposed to the suggestion of arbitration than any self? They replied, Allah be a witness, there was none", He said, "Will you deny that it were you who coerced me to accept it"? They replied, Why should we? He said, "Then why have you refracted from me"? They replied, "We have committed a blunder and a major sin which we must repent.

We have repented. Let you also repent". Ali said, "I seek Allah's forgiveness from all the sins". All of them who were about six thousand in number, rejoined him saying: Ali has repented, we are awaiting his orders bidding a march towards Syria. Ash'as bin Qais came to Ali and said, "You take arbitration as transgression and insistence on it as infidelity"? Ali mounted the pulpit and reciting preliminary Khotba said, whosoever says that I have resiled from arbitration is a liar. Whosoever takes it as a transgression is himself a bigger trangressor". Kharijites also walked out of the mosque and rose again in insurgance against Ali.

Ali says, "It (arbitration) has been void because Mu'aviya and his collaborators exploited it as a ruse, and because Abu Moosa happened tobe an un-wise person. I was saying so from the very initial stage but you did not accept it. But this is no reason to declare the basic concept of arbitration to be void".

On the one hand people maintained no distinction between the Government of the Quran and the Government by a man/men. The Government of the Qruan measn to rule in all circumstances in the manner provided by it. The Government by a man/men means to follow the ideas and dictates of a man/men. The Quran itself does not speak, therefore, its realities are tobe followed. This object too cannot be achieved without human contribution.

Ali himself illustrating it says, "we have not held man to be the ruler; we declare that the Quran rules. But this Quran is a bound script. It does not speak and needs a vocal adherent and people to follow it. When the people of Syria required us to accept the Quran as the ruler, we were none to refuse it. Whereas Allah himself says in the Quran: "When ever you have dispute in any matter, refer it to Allah and His Prophet". Reference to God means to follow His Book and reference to

Prophet means to follow his sunnah. If there every be a judgment in accordance with hHis Book, we will emerge exaltant and if there is ever a judgment in accordance with the Prophet's sunnah, we will be its fore-most choice. (Nehjul Balagha, Khotba 125).

Here we come across a confusion. The bases of shaih faith and the belief that Ali's authority and Imamate is by appointment and on the bases of the Divine Command. Why did then Ali submit to arbitration and thereafter insisted on its validity.

The confusion is resolved by Ali himself in his above Khotba which says: if the Quran is properly appreciated and looked into, then but for his Imamate and caliphate no other inference will follow, and same will be the result from deliberations into Prophet's Sunnah.

Influences of Islamic Sects on one another

The study of Kharijites' history is beneficial forus from the aspect of looking into their influence on political, doctrinal, juristic and fundamental developments in Islamic history.

Different sects maintaining their doctrinal complex and inspite of being mutually distant do influence one antoehr. Some times the spirit of one religious denomination influences the others. One denomination inspite of being antagonistic to the other accepts the teachings and the spirit of the other. Human mind is plagiarist. Some times men may appear to be sunnies but in reality they are shias and some times vice-versa. Some times a man may look like a formalist and disciplinarian but in reality he may be a sufi, and some times vice-versa. Similarly sect-wise and denomination wise, one may be a shiah but practically and spiritually he may be a kharijite. This is as ture of individuals as of communities and nations.

Sects while integrating into a sociey, keeping intact their precepts, do influence beliefs and manners of one another. As beating by mourners of their own breasts with sharpened knives and beating of drums and turmpets infiltrated through orthodoxy of Qafqaz into Iran. As people were mentally prepared to accept these practices soon they ran evey where like an electric current.

For this reason the spirit of different sects may be looked into. Sometimes a sect is a product of credulity. "As it is thy brother's performance, so it is the best" like sunnies who attach presumption of correctness to personalities. Another sect may be the product of reason and attribution of importance to principles of Islam and not to personalities; they will be necessarily critical people, like the Shiahs of early period. A sect like sufis' may be product of the principles which give importance to the intrinsicity and spiritualism. A sect may be product of principle and stagnation like the kharijites.

If we have acquainted ourselves with the spirit of each sect and its first assertion in history, only then we may be in a better position to understand the subsequent developments by which some of the beliefs of one donomination crept into the other and how and to what extent inspite of each sect being within the frame of its own nomenclature accepted the spirit of others, from this angle beliefs and ideas are like vocabulary which travels from one people to another without any conscious human effort, for example, after the conquest of Iran by muslims many an Arabic word travelled into persian and, vice versa, quite a few thousand persian words travelled into Arabic. Likewise is the influence of Turkish on Arabic and Persian, as has been the case of Turkish in the days of Mutawakkil, Saljuks and Mughals; so is the case with all the languages of the world. In the same way, manners and tastes affect and are affected.

The Kharijites way of thinking–stagnation of wisdom and severance of reason from religion–has in course of history of Islam influenced the muslim society in a numerous ways. Although all the sects pose to be their adversaries yet kharijites' spirit snuggles their way of thinking. This phenomenon is only due to what we have, said earlier. "Human nature is plagiarist and social integrations have made this plagiary easier".

A number of kharijites always exist who are prone to oppose whatever is new. So much so that even material means of existence are sanctified by them inspite of the fact that, as we have said earlier, Islam lends no sacrosancitity to material means and formalism.

Amidst dogmatic, scholastic and juristic sects of Islam, we come across such schools of thought which are the product of severance of reason from religion and rightly their school is the theatre of the exhibition of kharijites' thought. They have expelled wisdom from the course of discovery of truth and have rejected the analogical deduction from even subordinate legislations. They condemn such an attempt as an innovation

and blasphemy. The fact remains that the Quran frequently invites man to reason and declares human insight to be the bases of appreciation of Divine Message.

The Mo'tazilahs came into being in the early second century of Hijra era. Their emergence was due to the discussions and disputations in a bid to evolve an exposition of the words 'Kofr' (infidelity) and Iman (faith), that is to say, whether commission of a major sin is a cause of infidelity or not. They were people prone to think freely and bring about a system based on rationalism. Although they were ignorant of the very rudimentaries and preliminaries of Islamic learning yet they believed in liberal exploration of Islamic thought. They were so much critical of traditions (Ahadis) as to entertain only such a few of them which subserved the belief of their own rational contrivance.

These people first rose to confront and controvert the Ahl-i-Hadith (the traditionists) and the formalists who only took the letter of traditions to be the authority being indifferent to the significance and essence of Hadith and the Quran, and gave no credence to rational approach to a clear text. The Mo'tazilites acknowledged the value of probe and insight but they (the traditionst', evaluated formalities alone.

In the course of one and a half centuries after their emergence, the Mo'tazilites had to face strange notions till when finally the Ash'arites came into existence who rejected absolutely the value of reason, probe and rational and philosophical approach. They claimed that the muslims were bound to blindly follow whatever reached them in the form of reports and were not allowed to look into or probe in the depth of their meanings. Every type of querry, research, discussion and reasoning was said to be an innovation. Imam Ahmed-bin-Hambal, who is one of the four Sunni Imams, strenuously opposed the Mo'tzilites, which led to his imprisonment and setnence of lashes, but he persisted in his endeavours.

Ultimately the Ash'aries emerged victorious and rolled off the mat of reason. This victory heavily told upon the intellectual and scientific progress of Islam.

Ash'arites counted Mo'tazilites from amongst the people of innovation. One of their poet after the victory of their religion says:

The period of innovators' authority is gone,
Their rope became loose, thereafter it broke away,

Their party, which was mustered by satan, was collected for dispersion. O co-believers! whether in their innovations had they any Imam worthy to be followed?

(Al-Motazilah by Zahidi Jaar-ullah, P. 185)

The juristic school of Akhbarites in Shiahs who swayed during the eleventh and twelfth Hijra centuries, are prototype of sunni formalists and traditionists. Their juristic approach is similar to former's (with the only difference of acceptable traditions to each) severance of reason from religion.

Akhbarites have completely divorced reason. In the course of deduction of rules of Islam from the texts, they deny authenticity and validity to reason; they rather hold such a pursuit to be forbidden. In their works, they have been extremely harsh towards the usoolis—the other shi'ite juristic school and say that only the Quran and the sunnah are the authority. Virtually they ignore even the Quran and hold the letter of Hadith to be the rule.

Presently we are not in a position to examine different schools of Islamic thought and to deal with all such groups who insist on severance of reason from religion which is essence of Kharijism. This discussion spreads on a vast field. Our object was only to point out the influence exerted by the different denominations on one another and that although the kharijites' belief did not endure long yet its spirit has been lingering on throughout the centuries so much so that even today quite a few contemporary writers and the enlightened thinkers of Islamic world present their ideas in modern and current dialect and attempt to link it with contemplative Philosophy.

86. Sura Hojrat, verse 9.

87. Nehj-ul-Balagha, Sermon, 147;

88. Ibid, letter No. 27,

89. We notice that in the course of the history of Islam whenever a reformer rose to bring about renaisance of Islam and to reform the muslim social order, endangering the intersts of the exploiters and the vested interest, the latter would invariably and immediately disguise themselves in the robes of the pious and pretend to be fanatic formalists.

Mamoon-ur-Rashid, an Abbaside Caliph, who is notorious for his debauchery and extravagance among the history of despots, no sooner did he hear of the insurgence of Alavies, hastened to put off his royal garment and put on patched clothes, for appearance in public. His pretension beguiled even Abu Hanifa Askafi who though was neither indebted to him for any monetary gain nor he drew any benefit from him, to recite some numbers in his praise:

> Mamoon like whom amongst the Kings of Islam/None has been so simple like a Beduin and a rustic.
> He had fur coat on him once. It was so smooth.
> But now it has become worn and torn.
>
> Jesters were astonished by its sight.
> They questioned him about it.
> He replied, "let a tradition remain from Kings.
> In Arab and Ajam he had no sewn linen".

All others who adopted the destructive and disastrous policy of "raising the Quran on launces" and supressed all the efforts and sacrifices and nipped the movements in bud, could not have done so without the ignorance of people and their inability to diffrentiate between the letter and the spirit. People closed the doors of revolutionary movements and deprived themselves of reforms. They always woke up but when its spear-heads had been incapacitated and it had always to be started anew. Of all the important lessons to be learnt from Ali's biography, one is that such confrontation is not peculiar to a specific people. Wherever some of the muslims, who claim to be tailor-masters of Islam, become instrumental to the aliens and facilitate the cause of imperialists and the imperialists exploit them as a warding device and hold them as a shield because without them their battle cannot be won, the muslims should first combat against such shields and remove them to surmount the barrier, so as to strike deep into enemy's centre. Perhaps Mo'aviya was successful in axploiting the kharijites. On that day also Mo'aviya and, likewise, Ash'as-bin-Qais were successful in exploiting the kharijites as a shielding device.

For us the moral of the kharijites' story is that every revolutionary movement must first do away with the shielding device and should fight against ignorance, as Ali did, because soon after catastrophe of arbitration, he first dealt with kharijites and thereafter he wanted to chase Mo'aviya to annihilation.

THE END

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